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ARTICLE I.

THE RELIGION OF EVOLUTION AS AGAINST THE RELIGION
OF JESUS.

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It is certainly no sign of cowardly flutter or weak-kneed panic, to be solicitous for the fate of religion in an age when materialism has laid siege to all the long cherished convictions of men, under prestige of the broadest and most brilliant generalizations that science has ever made. Never has Christianity been assailed by weapons so formidable or by combinations so strong. Evolution, in the sense of an impersonal law governing all things, to which now all the biological and physical sciences consentingly do honor, is put forward as either reducing to a blank all that ethical and spiritual region over which religion was wont to hold sway, or, as itself, so working off what are called the anthropomorphic crudities of religion as to leave nothing behind. Agnostics on the one hand, and those who inconsistently enough call themselves Cosmic Theists on the other, with a large *dilettante* following among all ranks of literary men, philosophers, critics, novelists, poets, historians, and divines—all under the incantation of that single word evolution as impersonal law, are marching on with well disciplined tread to the final extinction of religion on the earth, unless—some retributory shock shall arrest the process in the midst.

This foreboding is often rebuked by the very persons who are most active in stirring it up, with the caution that there can be no real conflict between science and religion, that the same God makes himself manifest in the natural world that speaks so impressively in the soul of man. But what if the God offered us turns out on examination to be no God at all! No doubt the vast physical forces which are lending themselves daily to some new and wonderful triumph of man over the limitations of his estate, will be found at last, when traced back to their ultimate home in the bosom of the Infinite, to have the same origin, the same fraternity, with the spiritual powers of man, but what is the Infinite which is thus set up as the common goal at which science and religion must both arrive!

No one can look thoughtfully over these issues as handled with every token of mastery by the leading scientists of our day, without feeling that religion—and especially Christianity—is passing through a fiercer ordeal than it has ever before been subjected to, and that the great current of scientific thinking is either against it in fixed and determined attitude, or away from it as something practically sloughed off in the progress of the race. And now if the peril is as imminent and alarming as it seems to be, there can be no advantage in hushing it up; rather by putting ourselves resolutely before the facts, we shall become impressed with the immense responsibility the emergency entails. Religion differs from science in being more deeply entrenched in the character and conduct of men, and if we are to lose it there is in reserve for society a vast if not a disastrous revolution, and it is the part of prudence to get ready for the change. If however it is imbedded in the very nature of man, and is found at the centre of all the upward movements of the race, it is important that all attempts to set it aside, either in the way of open attack or slow covert undermining, should be promptly met by those who in any way stand for its defense.

THE FIELD SURVEYED—AGNOSTICISM.

Religion suffers at the hands of scientific men in two ways: first, as involving a great reality beyond the range of their special pursuits; and, second, as insisting that that reality is a per-

sonal something capable of thrusting itself by times into the region of sense. In other words, religion means God, a free, intelligent, personal Power, that pervades the universe and is above it; and then it means, especially in the Christian religion, that this God has in some exceptional way put himself into the currents of human history, and extemporized himself, so to speak, in human flesh and blood. Scientific men, adopting Mr. Mill's formula that "we know of no world but matter," are pushing on to the conclusion that the beneficent, all-wise Power which religion professes to apprehend either does not exist, or is a conception so wholly out of the range of the human faculties, that about it nothing certain can be known. If having touched upon the awful Mystery they have been made aware in some indefinable way that it is, they have tarried long enough to label it the Unknowable, and then have fled away from it as something with which the baffled intellect of man has nothing to do. They will have nothing to do with that about which religion has all to do; and this is exactly the meaning of this new matter of Agnosticism which proposes to replace the religions of the world. The reasoning is specious. In all our researches into nature we are ever and anon fetching up at a limit beyond which there is impenetrable darkness, where fact ceases—a vacuity where, for beings constituted as we are, there can be no fact. It is therefore a useless taxing of our powers to be forever prying into that which we cannot know; and the policy of true wisdom is to shut away from the thought every anxious inquiry about such things, and give up the energies intelligently and industriously to such ends as come within their reach.

Religion, however, implies the worship of God, and obedience to what is conceived to be his will. Go into any church in the land, and you will find men assuming to talk with their heavenly Father as friend communicates with friend, rehearsing their trials and defeats, their filial longings and hopes, in their efforts to keep themselves wholly loyal to His impulses in their souls. But now science comes in to say, that the Mystery after which these people are groping, is so entirely out of relation with the human mind that it is absolutely impossible to think

a rational thought or utter an intelligent word about it. We know nothing, and can know nothing whatever, as to what that is—if indeed there be anything—which lies behind the phenomena of the visible universe; and if we pause in awe before it, it is because of the recognized impotence of our faculties, and by no means because we have seen anything in it to adore. In the view of those who think in this way, you might as well expect a man standing on the brink of an illimitable abyss, with nothing but darkness and emptiness before him, to fall down and worship that darkness and emptiness, and pour out unto it his thanksgiving and his praise.

THE RESARTUS DOCTRINE—HERO-WORSHIP.

Taking the mildest phase of this kind of sentiment, the one least allied to atheism, and significantly enough, the one having its ablest expounder in a literary Titan outside the scientific ranks, who all his life long went slashing among them with the imperturbable vehemence and savagery of Odin—the theory, so far as it can be gathered, which Mr. Carlyle was wont to set forth with his peculiar unction and power—this view only intensifies the peril with the added fascination which poetry affords. It is this: "This universe, ah me—what could the wild man know of it; what can we yet know? That it is a Force, and thousand-fold complexity of Forces; a Force which is not *we*. That is all; it is not we, it is altogether different from us. Force! Force! everywhere Force; we ourselves a mysterious Force in the centre of that."* "Well sang the Hebrew Psalmist: 'If I take the wings of the morning and dwell in the uttermost parts of the universe, God is there.' Thou thyself, O cultivated reader, who too probably art no Psalmist, but a Prosaist, knowing God only by tradition, knowest thou any corner of the world where at least Force is not?"† Then follows an exposition of the new "Gospel of Man's Force, commanding, and one day to be all-commanding." The Force which awes us in the illimitable dome of ether stretched above us, in the snow-capped mountain peaks, in the black thunder cloud roar-

*Hero-Worship, Lect. 1st, Hero as Divinity, p. 11.

†Sartor Resartus, p. 68.

ing in the distance, impresses us with its divinity only when it drops out of its immensities and becomes incarnate in a human will. When this inscrutable Force takes on the personal habit of some mighty genius in the proliferations of mind, or the sovereign energy of some transforming will, we recognize then its transcendent scope and meaning, and instinctively call it divine.

Here, evidently, is the key to Mr. Carlyle's Hero-Worship, a scheme of devotion which he would set up as inclusive of all forms of religious emotion, and incitive of every noble inspiration whatsoever. Hero-Worship "is to this hour, and at all hours, the vivifying influence in a man's life. Religions I find stand upon it; not paganism only, but far higher and truer religions—all religions hitherto known. Hero-Worship, heartfelt, prostrate admiration, submission, burning, boundless, for a noblest, godlike form of man—is not that the germ of Christianity itself? The greatest of all heroes is One—whom we do not name here? Let sacred silence meditate that sacred matter; you will find it the ultimate perfection of a principle extant throughout man's whole history on earth."* This deific Force, whatever it is, in the universe around us, puts itself in palpable apprehension and obtrusive grandeur before the eyes of men in the inspired ones, the geniuses, the exceptional spirits, who epitomize whole epochs in their lives. Before these we instinctively prostrate ourselves in awe, and in communing with them we are imperceptibly drawn into their higher plane.

The new worship, then, is to take great men for its gods, and have them embody for us the inscrutable Force. Among the Heroes who make up our Olympus, Christ, no doubt, is to have a place, and it already appears that the place awarded him is in keeping with his unapproachable sublimity and worth. He is the Hero of all heroes, but finally a Symbol like the rest. In all kinds of men the Ultimate Force embodies itself, in artists, poets, peasants, and kings; but in all cases the great man is but a symbol of the all-pervasive Force which we cannot comprehend. These Symbols, then, are the proper ritual of the race, and all religion will be but the worshipful coalescence of

*Hero-Worship, pp. 14, 15.

the lesser souls with those of larger mold. Dante, Shakespeare, Goethe, Mahomet, Cromwell, Frederick—all these have touched their respective peoples to the core, and these and their like are therefore entitled to the religious homage of mankind; and for aught that appears this is all the religion that men can have. Jesus, of course, will always be recognized as a larger and more diaphanous Symbol than all others, because of the peerless beauty and symmetry of His life, and the unparalleled richness of the moral fruitage that has passed from Him into the social destinies of the race. But He is a Symbol none the less, only of larger proportions, among the constellated Symbols which men will finally adore.

DR. TEUFELSDRECKH AND HIS SYMBOLS.

But Teufelsdröckh must speak for himself. "Highest of all symbols are those wherein the artist or the poet has risen into the Prophet, and all men can recognize a present God, and worship the same; I mean religious symbols. Various enough have been such religious symbols, what we call *religious*; as men stood in this stage of culture or the other, and could worse or better body forth the God-like; some symbols with a transient intrinsic worth; many with only an extrinsic. If thou ask to what height man has carried it in this manner, look on our divinest Symbol: on Jesus of Nazareth, and His life, and His biography, and what followed therefrom. Higher has the human thought not yet reached: this is Christianity and Christendom; a Symbol of quite perennial, infinite character; whose significance will ever demand to be anew inquired into, and anew made manifest."* All this is supported by one other phase in the Resartus doctrine of Jesus. It was the distinguishing glory of this preëminent Symbol, that from the lowest grade of life he was able to attain to the highest, and out of the amazing fullness of his moral resource to pour a flood of light and comfort over it all. There are two kinds of toilers in the world, and Jesus belonged to them both—those who expend their energies on the perishable material of food and shelter,

*Sartor Resartus, p. 217.

ministering to the grosser but no less pressing physical wants; the other class working among the spiritualities, the philosophies, and bringing light and nourishment to the intellects and hearts of men. Jesus was a toiler in both these fields, reconciling their diverse experiences and lifting all the details of duty and trial into the dignity and grandeur of disciplined virtue. He did this as no man ever did, and He is now, therefore, the "Peasant Saint" by way of distinction over all other saints who have gone to their apotheosis through the corruptions of this world. "Unspeakably touching is it," says the Dr., "when I find both dignities united; and he that must toil outwardly for the lowest of man's wants, is also toiling inwardly for the highest. Sublimar in this world know I nothing than a Peasant Saint, could such now anywhere be met with. Such a one will take thee back to Nazareth itself; thou wilt see the splendor of heaven spring forth from the humblest depths of earth, like a light shining in great darkness."*

This is absolutely all that Teufelsdröckh has to offer us in interpretation of our Lord the Christ. No doubt it is true as far as it goes. Jesus is a Symbol of vast significance and perennial power in the world. But He is more, immeasurably more, if His own words, and the unvarying *consensus* of all the deepest Christian experience of subsequent times is to be taken into account. There is here a sea of being which Mr. Carlyle's plummet will never sound. Notwithstanding his brilliant fanfaronading against the "dirt" school of atheistic philosophers, Mr. Carlyle has simply swept through parallel arcs on the transcendental side with the scientists whom he hooted, and measured no wider areas in the spiritual life of man than did Comte, when he called all the world to the worship of Humanity without God or king. The large, strong, powerful human element in his musings and thunderings is as refreshing as the breath of the salt sea, but the Divine-Human has no proper place in his scheme.†

*Sartor Resartus, p. 221

†It may seem gratuitous to place Mr. Carlyle in such company, but he is so largely under the Force idea of our century that with Fichte's leading conception he seems ultimately to have run quite counter to Fichte's drift,

GOD-RANK OF JESUS—CRUCIAL TEST.

We are not mistaken when we say that the deific element, the God-rank, so to speak, of Jesus, is meeting with antipodal resistance in the scientific mind of our age, and that this has so permeated the thinking of the masses through a great variety of distinctly traceable channels, that now Christianity is brought finally, in this issue, to its crucial and decisive test. Whatever the religion of Jesus turned out to be in the detail of its dogma, and in the long quarantine of the Middle Ages when it hovered brooding over civilizations slowly emerging from the social chaos consequent upon the fall of the Roman Empire—whatever it turned out to be in the hands of Luther, or Calvin, or the Puritans, or Unitarians of a later day, in its primitive sources it involved, beyond all question, the worship of Jesus, the ascription in the most unrestricted sense of divine honors to him. This is in the bosom of the New Testament Scriptures, not textually, to be set forth and maintained by a skillful array of passages collated at wide intervals and dove-tailed and manipulated so as to be made to sustain a cause; it is there as the effluence of the work itself, so that you could not drop it out and have the shadow of a Messiah left.

So pervasively is the God-rank of Jesus in all these writings that it can be easily foreseen that whatever widening discoveries legitimate criticism may make, and however keen and merciless the implements it may ply, it can never so much as touch this quality, the inexpugnable, breath-like aroma of the book. Therefore, despite all criticism, the common perception has set its gauge rigidly to this, that Christianity honestly interpreted must mean Jesus taking the place of God, or coming visibly and palpably to view in the personality and figure of the great Nazarene. The history says and breathes this, and the unbroken testimony of subsequent times going to this history, unspoiled by philosophy, can bring back no other report.

dropping religion out of his creed, except in some diluted Goethean recension of it, as the "Worship of Sorrow." This powerful "scourge of the miscreants" really had no system; he was simply Prometheus writhing empaled on the hard rock of our materialistic age. He did the work that Positivism with its Religion of Humanity essayed in vain.

Why, miracle alone! how like a broad seam, a world-belt, a very zone of the divine, it runs through everything, and gives it, so to speak, a solstitial energy from God. As if whatever this man touched got instantly a sense of the master hand that was twining among the stars and setting the universe to the rhythm of his pulse. Diseases skulked like evil demons from the bodies of men when they heard His voice—all diseases, of whatever kind; and death itself in more cases than one gave up its grave-bound victim to the light of day. If a man were sitting down to this book to get the essence of it without any besetment whatever from foregone habits of thought, and should find a life, as he evidently would, of a wholly unpretentious character, and clearly human in every vein of it, but beginning in miracle, and set all the way along with miracle as the sky is set with stars, and finally winding up with the supernatural glories of the resurrection flashed and re flashed across the dull eyes of mortals for forty days in succession, he would be of a singular mental organization if he should fail to see in it all that the consenting sentiment of Christendom has seen in it in every age since, to wit, a superhuman being travailing in the flesh.

The *ensemble* of this man's life is so obviously human and superhuman, and there is over it and through it all such an exacting vein of realism, that we instinctively resent, in the mere name of honesty, every attempt to bring down this lofty figure to a barely human plane, turning away always in chagrin from the desiccated residuum which every such effort has left behind.* All those elements which usually accompany fiction, the *miris modis* of legendary marvel, the extravagancies of popular fancy, the dreaminess which makes up the halo in which the great heroes move, Achilles, Æneas, Sigurd and Arthur—there is none of it here, not a single particle of it in the life of

*It were better for Mr. Chadwick and men of his class to announce a Neo-Christianity than to prostitute criticism to the obviously dishonest practice of making over the Jesus of the New Testament into a fiction which the evolutionist may accept. It is pandering—if not something worse.

our Lord. And so the problem is a most confounding one to get this story so toned down that the wonderful figure in the centre of it may stand out consentingly with the great leaders and benefactors of the race, with Buddha, Socrates, Mohammed, and the rest, in the accidental supremacy of superior endowments and occasion, but in no assumptions of deific rank. But the story when so toned down becomes in every case the colorless fabric of dissolving myth.

Unprecedented in all literature is this story of our Lord. If you dilute the central character in the least, or bring it down in any way sensibly from the high deific plane on which it stands, you have the greater marvel on hand, the astounding literary puzzle, the freak by which such a biography could have been written.* If we revolt from the miracle of the man, there is the greater miracle of the book. For if we eliminate this thing which gives significance to the book, and has gone so pervasively into the religious experience of all subsequent times—the conception of a supernatural person with supernatural gifts—aside from the utter worthlessness of what is left, there is the more difficult task of saying how the story in its original form came into shape. All in all, then, it is settled that Christianity in its main currents must hold on to the God-rank of Jesus, and that all concessions on this point are in so far a virtual abandonment of its primitive idea, and in the end must lead to the surrender of the whole.

THE RELIGION OF EVOLUTION—AUTOMATISM.

The religion of evolution will have none of this. Under the spur of scientific enlightenment that phase of Christian sentiment must in any event be dropped behind. We have had a new revelation in the domain of physical law, discoveries after discoveries falling upon us in astonishing and bewildering frequency, each one trenching heavily upon territory hitherto given up quite exclusively to the control of agencies somehow out-

*John Stuart Mill says in his *Essays on Religion*, pp. 253-4, that the character of Jesus is "something unique in the history of the world, beyond the power of any such writers as the Evangelists to have imagined for themselves."

side of the cosmic scale. Phenomena which formerly were thought to be the direct expression of the movement of a will, human or divine, self-poised and self-directed, among forces otherwise following an invariable order of sequence onward and forever, are now redeemed from their shadowy incongruity, and set forth clearly as part and parcel of the sum of things. *Automatism* is the word which condenses the speculative goal toward which all the brilliant discoveries of our time are said to be pointing; and in certain high quarters we have had it authoritatively announced that the express mission of science is to push on its conquests into the region of the supposed supernatural, reducing it all finally to the reign of "blind law." As the realm of science advances the region of blind law is opened out; or more properly science can know nothing beyond the limits in which blind law is supreme.

This conception lies at the root of the prevailing doctrine of evolution, and its exactions are not a whit abated when it comes to be applied to the operations of the human mind. All things are swept onward not by the all-regulating throb of the infinite pulse, but by adjustment and re-adjustment in an endlessly shifting panorama of things. The human brain empirically thought to be the watch-tower in which a free spiritual being was somewhere enthroned, with a qualified supremacy over the grosser organism to subject it to its will, is now found to be but the battery in which the well known physical and chemical forces take on the elusive habit which in the absence of better knowledge we designate thought and free-will. It is sanguinely hoped and confidently believed, on the basis of what science has already achieved, that the day will come when what we now call intelligence and love will be discovered to be the more and more attenuated throbbing of the neural mass; and when as Mr. Bain advises, the terms freedom, self-determination, liberty of choice will be laid aside as having no real meaning and ministering only to the pride of man.*

* Bain says, "Liberty of choice has no real meaning." See *Emotions and the Will*, p. 550. Mr. Fiske works it out that the will is but the "dynamic tension between various nerve-currents each seeking to discharge itself along the most permeable lines of transit."—*Cosmic Philosophy*, p. 177.

Whither all this must lead it is easy to see. Let thought and love become physical forces, highly differentiated it may be, but subjected like the rest to the fated grinding evermore of this cosmic machine, and immediately our whole conception of the universe must undergo a change, a new inventory must be made, and the moral world with personality and responsibility must be dropped from the scale. This is inevitably involved in evolution as a species of automatism applied to the human mind.

Now let us observe this process as it flows out destructively into the realm of religious life. Human personality in the sense of a free spiritual being, intelligent and loving only as such attributes are conceived of as indissolubly bound up in the unity of a self-conscious self-active ego—this must go out; this must be totally annulled and expunged under the new doctrine of reflex action as discovered in the brain. If you push your objection that intelligence and goodness cannot be conceived at all except as inhering in a free personality, that a machine, however complicated and delicate, cannot be wise, cannot love, you are answered that science penetrating the subtlest tissues of the brain, can find no other forces and no other laws at work there than it finds and measures in other portions of the system less difficult of approach. As you look upon the human brain under an improved microscope, you are required to put together two words—the '*open sesame*,' for this confounding mystery—*correlation of force* and *monism*, and the secret is up. It is the office of science to correct the empirical misconceptions of men, and put a reality where a mischievous seeming before held sway. Personality, then, as it figured in the old system of thought, even on the plane of human life, and primarily there, was a mistake, and must henceforth be dropped from our vocabulary, or be so re-rendered as practically to disappear. And if so on the human plane, how much more so in the undiscoverable region lying beyond!

WORSHIP OF THE UNKNOWNABLE SERIOUSLY PROPOSED.

Now we have no disposition to represent the sentiment of this class of men in the least degree divergent from what they wish it to be. The unknowable is a veritable *terra incognita*

with them; they impinge upon it in all quarters; they know that it is, but what it is they can never in the least degree comprehend. Mr. Spencer, after having warned us in his "First Principles" against predicating anything of it whatsoever, finds himself in a subsequent treatise—and indeed generally—calling it a "Power," and giving it by way of instinctive reverence a capital P. The Religion of Humanity, he is saying, is a dream of the Comteists that can never come true, because the mind of the race must hold on to "the thought of a Power of which Humanity is but a small and fugitive product—a Power which was in course of ever-changing manifestation before Humanity was, and will continue through other manifestations when Humanity has ceased to be."* It is a Power, then, evolving itself in all the diverse phenomena of the physical and mental worlds, perduring as they change, and, because utterly beyond the capacity of the finite intellect to comprehend, the very theatre, the *solum natale*, on which religion must thrive.

Mr. Spencer has no notion of sacrificing religion in the stilted march of his Synthetic Philosophy; on the contrary as it forms the opening chapter, so it continues as a sort of implied aim with him always to concentrate his formulas on this deepest yearning of the race, and show to what point objectively evolution has carried it, and what the wisdom of the world has dropped in the rear. Mr. Spencer believes that the roots of religion are down deep in the very constitution of the human mind, or, as he would prefer to say, in the "germinal sentiment of awe" which the savage feels in the presence of many mysteries, and which is only deepened and refined in the presence of the all-inclusive Mystery which science reveals.

Religion, then, deanthropomorphized in the process of evolution, is Mystery-worship and nothing more. In any event the region of mystery is its native star; and the man who would rightfully attend to its claim must see to it, primarily, that he projects no finite image of himself over into that realm, nor conjures from its awful silences an imaginary glare to illuminate its depths. It is an undiscoverable abyss. And he is the most

*Study of Sociology, p. 311.

devout man who will go about with these infinite solitudes on his right hand and on his left, without altar, or sacrament, or priest, or prayer, but standing in mute awe whenever the overpowering Mystery thrusts itself intrusively in his way.

It is something. It is nothing. It is a Power, it is true, and a cause; and there is something awfully significant in these words. But we have the feeling that Mr. Spencer in so defining it was unwarily trespassing the boundary line within which every scientific system is by supposition logically circumscribed. Our conception of a power is indissolubly bound up in our conception of a will, and to call the incognizable behind all phenomena a power is virtually to commit the unpardonable sin of projecting the self over into that undiscoverable realm. There seems scarcely any excuse for this in one who has been so solicitous on this point in warning others, and has surrounded this central doctrine of his system with all sorts of safe-guards, resorting to special devices that his meaning should not be misunderstood. Yet there it stands a most conspicuous example of *fallacia equivocationis*—an attempt to settle the foundations of religion on *yes* and *no*. "The object of the religious sentiment will ever continue to be—that which it has ever been—the unknown source of things; while the *forms* under which men are conscious of the unknown source of things may fade away, the substance of the consciousness is permanent. Beginning with causal agents conceived as imperfectly known; progressing to causal agents conceived as less known and less knowable; and coming at last to a universal causal agent posited *as not to be known at all*; the religious sentiment must ever continue to occupy itself with this universal causal agent. Having in the course of evolution come to have for its object of contemplation the Infinite Unknowable, the religious sentiment can never again (unless by retrogression) take a finite knowable, like Humanity, for its object of contemplation."*

Quieting now, as best we may, our mental revolt at the stubborn incongruity of expression which imposes upon the relig-

*See the opening Chapter of 1st vol. of Spencer's Synthetic Philosophy, also the passage as quoted in Ueberwig's History of Philosophy, 2d vol., p. 433.

ious sentiment the task of being occupied with that of which it can know nothing, we may pass on to take in what evidently the writer means, that the mystery of absolute Being is that upon which the religious sentiment preëminently broods. A doctrine like that, suitably qualified, must immediately command the assent of all thoughtful persons to whom religion has any reality at all. But when we are furthermore instructed that the Infinite Unknowable becomes the object of the religious sentiment by a process of evolution involving "the fading away in the thought all those anthropomorphic attributes by which the aboriginal idea was distinguished," we have struck upon the point in this philosophy in which the issue between it and the Christian religion is definitely made up.

CHRISTIANITY SLOUGHED OFF.

Christianity is a species of anthropomorphism, unquestionably so in its primitive records and in the earliest organized form it historically assumed—now Mr. Spencer sets forth that in the course of evolution this feature of it must be dropped, and that it can hope to retain its hold on the minds of men only in so far as it coalesces with the worship of the Unknowable, pure, inscrutable, unpenetrable, opaque. It is easy to see that Christianity crushed down and tied up within these limits cannot exist at all, and that if the religion of science in this shape is finally to prevail, the religion of Jesus must wholly succumb. For the God-rank of Jesus, the most adhesive feature of his religion, and as we believe the essence and soul of it, must fade away, presumably, from the minds of men as the new apocalypse of the Infinite Unknowable progressively dawns—this being utterly incompatible with all anthropomorphic modes of thought.

Now we are profoundly impressed with the conviction that the religion of Jesus is essentially anthropomorphic, that it was primitively designed so to be, and that moreover this special feature of it was adapted to meet a mental and moral exigency in the spiritual development of the race which could not otherwise be met. We think it can be shown, not of course without those trammeling difficulties with which all such high themes

are beset, that this distinguishing claim of Christianity as a historical intrusion of God in the flesh, instead of falling back among the innocent superstitions with which all religions in their immature stages are mixed, and destined like them to be sloughed off as the higher stages of development are attained, is rather the feature of it that puts it at the culminating point of all religions, and makes it the substance of which all their dreams, and legends, and theophanies were but the adumbrations and the pledge. We are now deep in the comparative study of the religions of the world, and we find that everywhere there is a desire, a craving, for just such a manifestation of the inscrutable divinity as is alleged to have taken place in the *parthenogenesis* of New Testament report. All prophetic souls dreamed of it, and the yearning was so strong for it that the poetic imagination made an actual place for it in the fabulous eras of the past. But everywhere it is manifestly a dream, and in no instance, except in that of the wondrous world-event occurring in Bethlehem of Judea, can the alleged *avatar* be subjected to a chronological test.

In the midst of the ages Jesus comes. The date can be definitely made out. The manner of the advent, and all collateral corroborating events are circumstantially retailed with no glamour of oriental fancy, and none of the dimness that characterizes the great ethnic dreams. It is an event soberly told, and woven in with an unpretentious rehearsal of deeds, and discourses, and self-sacrifices, and benefactions, in such shape as to pour the unstinted glories of the Divine-Human upon the race, and at the same time through the intense realism of its tone to preclude all thought of demiurge, or demigod, or Gnostic Æon floating in the mist. Here is a real man and a real God too—I mean as wrought out in the literary detail of the story that is told.

PERSONALITY AND WORSHIP.

But we must go deeper. It is one of the indisputable data of the negative philosophy that now rules the day, that the human mind cannot go far behind the phenomenal world. There is a mystery there to which the unaided intellect of man can almost have no access at all. While granting this, we cannot help

thinking that the philosophy of the Unknowable as now formulated is somewhere radically false, and that, finally, when our confusion has cleared away we shall emerge with the discovery that the Infinite and the finite are the two inseparable poles of human thought, the one being implicitly thought in the other, and neither of them capable of being set out in any way of rational isolation by itself. Mr. Spencer's ambiguous handling of this theme is presumptive evidence of the truth of this remark. Nevertheless incalculable service has been rendered to the cause of true philosophy in the magnificent failures of the materialistic schemes, by revealing and emphasizing the limitations of human thought, and goading on the conservative systems to broader generalizations and a surer foundation on which to rest. We think we can see now that whilst we might predicate many things of the all-inclusive Mystery lying behind the phenomenal world after the foregone predication that it is, as, for example, that it is a "power," "a causal agent," "the primordial source of all things," and that having said so much of it, it must, in a very lofty sense, be something which we know—yet our knowledge at the farthest is but dim and unsatisfactory, and only provocative of an irrepressible yearning to discover more.

If, however, any discoveries are to be made, it is by this time clear that they cannot come from direct brooding on the Infinite, in however prolonged and patient incubation and in whatever frame of philosophic calm. We know, now, how the Infinite stands, not unknowable, not by any means out of relation with the human mind. The immense expanses suggest it. It lies like a limitless empyrean on the horizon of the soul. But we do not know whether that shoreless abyss of Being is pulsing with tides of sympathy like those which are breaking through our human ranks; or whether, indeed, the analogues of love and wisdom as we know them, except by illusory self-projection, can ever be found in that shadowy realm. Now religion has its *solum natale* here—not in making the unknown cause of things an object of contemplation *as such*, as Mr. Spencer would have us believe, but in constantly probing the Infi-

nite to find out what dispositions and designs may be issuing from its depths. The worship of the Unknowable is an impossible state of mind; and no less the worship of the Infinite, conceived simply as the awful silences encompassing and embracing the nestling worlds. No such worship has ever been known among men; and, except as an expedient of the philosophers the absurd fiction would never have seen the light.

Men worship because of ascertained or imagined personality in the being whom they adore. Does he love? Is he cognizant of our ways? Will he pardon when we have gone astray? May we hope that he will hearken to our entreaties when poured out to him in the day of our distress? Men have studied comparative religion in vain if they have imagined that they have anywhere found a people worshipping the blank Infinite, or putting up their devout homage to an inscrutable something that can neither think nor will. Men never worshiped Fate; for Fate (from *fatum*, a word spoken, a decree) was first the word of the inflexible Jove; and afterwards in the mind of the cultured pagan the auroral photosphere of his throne; and finally as sublimated by the Greek philosophers and poets a thunder-cloud enveloping Olympus and pushing the gods from their seats. Always and evermore when philosophy has come in to usurp the territory over which religion is supreme, religion has fled; and, as in the case of Buddhism in India and Stoicism in declining Rome, the mongrel thing that springs up in its stead has no permanent enthusiasms for the yearning soul, and will not speed the races onward to a higher goal. It is, therefore, a blind reckoning of the religious impulses of men to set them to feeding on the Unknowable as a blank dead Mystery, and nourishing their ardors on the awful silences of an impersonal Force. The common people cannot do it, and whilst the devotees of science may for a brief period keep their altars aglow in those Cimmerian mists, the time will certainly come when the dank reeking atmosphere will put them out.

We conclude, therefore, that religion, in the proper signification of that term—always excluding *fetichism* as the absurd magic into which the forms of religion are evermore wont to degenerate in the hands of the ignorant and the base—religion

proper carries with it inseparably in our conceptions the notion of the personality of the divine Being or Beings to whom religious homage is addressed. All mythology is interpreted in this way. The mind must have personality in some shape or form on which to anchor its hopes in times of religious exaltation above the cheating vanities of this world; and if it is not capable of figuring to itself in some way the notion of an Infinite Personality imminent in all things and of unmeasured fullness beyond, it will take to impersonated forces, or deified ancestors, or great law-givers and warriors gone up to the symposium of the gods, or Mr. Carlyle's apotheosis of great men, or Compté's Humanity—God surviving the social changes of the ages, and growing larger and larger under the sun.

CHRISTIANITY—REFLEX OF A HUMAN FACE.

Now Christianity meets this inextinguishable need—an anthropomorphic system it is true, but with none of those offensive and grotesque features which the ethnic religions so uniformly and fatally betray. Let us look calmly at this, and see how completely the religion of Jesus lifts itself out of the crudities to which this stigma is justly attached; how easily it shows itself coincident with all the best ideas of God we can entertain, and how on this ground it fairly puts in its claim to supersede all others, and to be itself superseded by none.

Can the idea of personality be attached to God without perpetrating the anthropomorphic offence? An inveterate habit of mind is noticed in this direction, and over and over again it has received the un pitying flagellation of the schools. Anthropomorphism! let that blight fall in the least degree upon the Unknowable and all its dignity and sanctity are gone. We scandalize it by putting our little fallacious human estimates to the impossible task of taking up the Infinities in their embrace, as if Niagara should be measured in the palm of a child; for—

“What profit lies in barren faith,
And vacant yearning tho' with might
To scale the heaven's highest height,
Or dive below the wells of death?”

What find I in the highest place
But mine own phantom chanting hymns?
And on the depth of death there swims
The reflex of a human face."

And yet in this very yearning, haunted by the inerascable "reflex of a human face," in the highest heights and lowest depths, we are to discover a law in the religious life of man, a necessity, that the soul shall figure to itself its God after the analogy of the essentially human attributes, or otherwise it shall have no God at all. In other words every conception of God that is at all entitled to be considered religious, as distinguished from the refined and attenuated abstractions to which the philosophers attain, is anthropolomorphic in its cast, at least so far as to take personality inseparably in its scope.

But what is personality? Can it be defined as in any way consonant with our conception of an Infinite something lying behind the phenomenal world, so as in no way to detract from the Mystery, or bring it down to the meager measures of our finite thought? Let us see. If the finite material figure is the person, then God cannot certainly be that. But the finite figure is but the gross physiological form in which personality embodies itself to the sense. When that figure lies before us in the shape of a corpse every one instinctively feels that the person is gone. What may have become of it we may not be able to say, but now in the stiffened limbs and glazed eyeball, the unresponsive bosom and powerless hand—the person we know is certainly not there.

Nor, despite our philosophy, has the term ever settled with any significance on any other portion of the animal creation aside from the language-using, reason-endowed man. The inference, therefore, is that personality consists in those distinctively human attributes which everywhere enter into the royal prerogatives of the soul, and make it other than a brute or a clod. The person is one who thinks and feels, who loves and is wise, who knows himself, and is able to put forth his energies deliberately to some pre-arranged end. Love and wisdom—these will make up our conception of personality provided we can see them dwelling together in a self-conscious self-active

ego, in a unity outside of which they are an empty name and a jargon more meaningless than the twitter of birds. No doubt, for the sake of convenience they may be held apart as mere abstractions in the thought, and handled much in the same way as the algebraist handles his arbitrary signs, but after all if there be love anywhere there must be some one who loves, and it would be a solecism to speak of intelligence without implicitly referring it to one who thinks. And so love and wisdom have no meaning whatever to any man, no matter what his philosophy may be, except as they stand together as co-inclusive attributes in a substratum of will.

THE MICROSCOPE INFATUATION.

But now here is a man who gives up his days to scientific pursuits. What he calls nature, or the phenomenal world, is all the reality he knows; and, indeed, it is his published creed that the human mind is so constituted that it can know nothing more. Phenomena, however, he knows, and one cannot help thinking that the very word "*know*" embodies one of the elements of personality which I have just now described. Certainly knowledge is possible only in one who knows. But if the scientist will not attend to the hitherward term of his proposition, and persists in summing up nature in stars, and trees, and dust, and all the subtle forces of earth and air which he can subject to a sensible test, and is determined to keep all legitimate inquiry within these physical bounds, then it is a fair question as to whether he finds intelligence and beneficence at all in the things which he knows. Is there any wisdom in the protoplasm working its way up from the gelatinous masses of primitive seas, and spreading out in all the diversified forms of vegetable and animal life that cover the continents and freight the very winds with their multitudinous rush? Is there no love there—no goodness in anything we see?

To him who holds to the reign of "blind law" only one answer is consistently possible, and that is that there is no intelligence and no beneficence in the world around him—that these words can have no significance whatever as applied to any of the objects he knows. How could they have any meaning when

every thing has wriggled up from central gloom by adjustment and readjustment under the accidental jog of environment, and not by any means under the pre-direction of an intelligent plan? How could they mean anything in a realm of force, when by the inexorable necessity of all language and all thought the terms cannot be used except as implicitly conveying the idea of a self-conscious person who loves and thinks? Yon star as a mass of condensed force floating in the sky cannot love and think, though if there are beings living on it like the human populations that swarm on our globe—they can love and think.

We are persuaded that no thoughtful man, adopting the theory of "blind law" as the key to the universe, and having any regard at all for the logical consistency of his ideas and the proper use of terms, will allow himself to speak of love and wisdom as attributes of nature, since these are personal traits, and by hypothesis no such personal traits can harbor there. Indeed, as we have seen before, the principle of automatism pushed up from the sphere of nature where it seems to prevail, into the region of the human mind, must annul personality there, and so leave us everywhere robbed of these terms. There is no love and wisdom anywhere,—not in man nor in the mile-stone he puts up; not in the scientist nor the hapless scenery he observes—these words are the refuse of faded superstitions, the mere *flatus vocis* of idiot tongues.

Now it is a familiar and admonitory fact that when the mind dwells too exclusively on the objective phenomena of nature, it inevitably comes to pass that the thinking agency itself is suffered to drop into the shadows, the multitudinous and wonderful perceptions of the senses overpowering the perceiver, until practically in his own estimation he ceases to be. Give a man a microscope, and so fascinating and bewildering are the marvels of the under-world he will see, so far-reaching and interminable the vistas, that in a little while, in the flush of his discoveries, he will be wholly lost to the sense of the mystery and magnitude of that other world of mind out of which the instrument came, and which now, through its new-made eye, is finding cosmos in an infinitesimal realm.

The man and his instrument! What ratio is there between

the two? The instrument brings to light countless little plants and animals in far off embryonic seas and continents just emerging from the primordial cosmical abyss—the initial pulses of that great tide of life that beats onward to man—yet there is nothing revealed by that instrument that is at all comparable with the man who uses it. And so turning the other way with lenses of wider compass, and looking at the stars, their countless numbers, their inconceivable magnitudes, and more than all the boundless empyrean in which they swim—the head grows dizzy with the contemplation—yet, it is a plain proposition, everywhere that which knows is infinitely greater than which is only capable of being known. And yet it too often happens that men of absorbingly analytic habit of mind, dwelling so long and sympathetically on objects of thought in which personality makes no figure, come at last with amazing uniformity to believe that it does not exist, and even turn theoretically to cancel it in themselves.

DUMB ORACLES—PESSIMISTIC SHADOWS.

The important lesson we must gather from this is that nature outside of man is not a fitting vehicle for this massive idea. The stars will not carry it. The mountains and the seas are but limping messengers of it,—although it will not do to deny nature any office whatever in making out a stammering prophecy of what is to be fully realized only in man. Love and wisdom *are* everywhere found in nature, and these are personal traits; only they are not found there in unison, and often in such Sibylline combinations as are difficult to arrange.

There are those seemingly malign demonstrations intermingling so largely with unquestioned beneficence, over areas and times when to all human calculation the destruction and suffering that ensued might have been spared; and when the pitiless havoc of unfeeling forces could suggest only the indiscriminate trampling of Fate. Instead of a free-flowing order of unmingled beneficence, such as we should naturally expect to be the perennial issue of all-wise, all-loving, all-pervading Providence, the whole creation seems by times to be given over to rampant devastation by hostile fiends. The very air which it is a happi-

ness to breathe will grow heavy and infectious with disease, and vast populations of strong men and fair women and innocent little children will lie down and be consumed in its malarial heats. And so there are storms and floods and hurricanes of fire, and the falling of the bolt in random fatality on man and beast, parent and child, the incendiary spark as well for the sanctuary and its solemnities as for the gilded dens where thieves and harlots congregate to defy the God who is thought to have the bolt in his hand.

From the earliest appearance of sentient life in the geologic ages the strong have been subsisting on the weak, and both weak and strong have been overpowered by their conditions, so that one form after another after gaining a foothold on the planet has been crushed untimely out, and a record of widespread slaughter has been engraven on the everlasting hills. Nay, more, this goes on daily under our own eyes, among all ranks of animal life, the lower forms becoming food for the higher, or in some way of apparent cruelty subjected to their caprice, the vindictive order pushing far into human life, in wars and bloodshed drenching the earth—a state of things reversed, it would seem, only by the introduction here and there of an agency above nature, tempering savage instincts and instilling peace.

So broadly do these pessimistic shadows lie over nature, that there are not wanting those in our own day who have built up enormous systems of philosophy, with a vast array of learning and subtlety, on the hypothesis that misery is the law of animated being, and that the highest wisdom of man is to escape out of its toils. And even the most generous philosophy in certain moods will be balked in its effort to find the way along a continuous line of light and love in a labyrinth so complicated with what seems to be malevolent windings. The sage, even, will have his misgivings, for—

—“Nature, red in tooth and claw
With ravin, shrieks against his creed.”

We are carried irresistibly to the conclusion that nature is no adequate theatre for religion. For although the great Mystery lying behind it is constantly thrusting itself upon our view,

no one can see far enough into it to be able to say whether somewhere goodness and truth may yet meet each other and be one, or whether its ongoing is not invariably to be in darkness and in storm.

It is true modern science is deeply impressed with the general notion of an upward movement of nature; and the theory of evolution, as it rests in the minds of its advocates, tacitly carries with it the idea of progress as something more than the blind tumbling of the forces from the simple to the complex, from the homogeneous to the heterogeneous, even the attainment, through long æons, of successive stages of perfection under the guidance of an ideal law. But when brought face to face with this foundling of their creed they invariably turn away from it in revolt, for if there is one thing to which they think the universe has no discoverable right, it is design. With amazing unanimity our leading *savans* agree that there is no evidence of design in the natural world, and how can there be progress, in the sense of advance from worse to better, if there be no standard of foregone purpose to which the evolution of things may be referred. And as for the logical necessity of ideas we know how the whole sensational school have set their seal against this, and how often, as in the case of Mr. Mill, the revulsion amounts to an intellectual disgust.*

Into this slough of materialism how many of the leading scientists of our age have fallen. And the fact is significant as emphasizing forever the inadequacy of nature to meet fully the moral and spiritual wants of the race. Man can rest contented in nature only when the antithesis between his soul and it has been broken down, and we are confident that this can never be done, except by such an intellectual catastrophe as must involve both science and religion in an indiscriminate crash.

*"One marks almost an impatience of manner in his (Mill's) writings whenever the word 'necessary' comes across him. 'Never name to me,' he seems to say, 'that brute of a word.'"—*Masson's Recent British Philosophy*, p. 96.

NATURE CONSUMMATED IN THE INCARNATION.

We must make of nature only what it is, a becoming, a *conatus*, a prophecy, a hint here and there on an ascending scale of what is to be realized only in man, and not in man as the known end of expectation except as some ideal type of man shall be dropped into human history, round which all the currents of the world's civilizations shall successively converge.

Exactly this we have in the religion of Jesus. The Incarnation was creation consummated. It was not an irruption, although from the clumsiness of language we are often compelled to speak of it in that way. It was the gathering up of all the faint types of nature, its rude hints, its struggling endeavors, its brute heavings toward the human, and condensing them into a finite personality which the Infinite gradually absorbs. This man Jesus never apologizes for his coming—as well might the continents apologize for their intrusion as they rise dripping from the deep. He was here, and ever since the feeling is ineradicable that the Perfect Man has left His unsullied image on the memory of the race. In all that He says and does we see that His relation to nature is just as vital and comprehensive as His relation to God; and that, being God in nature, He will articulate for nature what her thousand stammering tongues were not able to utter. Goodness and truth were one in Him, just as the divine and human in Him ineffably coalesced.

And this is not so difficult to understand as would at first appear. The Power above us is imminent, evidently, in all things we see and know; and in general we may say that the first principles, the roots, the far off primordial germs of things are in the limitless depths of that Life in which the universe floats. On any hypothesis of the Unknowable this must be so. And now the matter of personality as a valid something in the experience of all men must also have its prototype in this same infinite source. I feel this as logically bound up in my conception of such a source, only I cannot be certified of it, because the visible universe upon which I first open my eyes, and which is my earliest and most familiar preceptress, will not come promptly and spontaneously to my aid. Nature will not heartily abet my logical craving to find unmingled wisdom and love

in the awful Mystery that letters itself too frequently in the earthquake and the storm.

Humanity, however, in its ideal perfection will let in the needed light upon my 'aching vision, because any such matchless symmetry wherever it may be found could consist of nothing other than love and wisdom in such consummate unison as their very existence implies. Indeed personality and humanity are very nearly identical terms. And if finally in the far off complex results of evolution personality has appeared on the stage, the germs of it must have been in a divine humanity, a human prototype existing eternally in God.* Will it be anything impossible that the divine-human should become the human-human in some climacteric epoch of the history of the world He has made, when the ineffable prototype of this phase of evolution is inhering forever in his bosom? Shall the *Man in God* refuse to come out in the *man in man* in some way of ideal embodiment, when the populations of our planet are wanting nothing more unappeasably than the stimulus of an ideal human life, and the assurance, not otherwise attainable, that the God of nature is also a God of wisdom and love?

A Being of this kind, of God-rank and speaking for God, standing for God, saying daily that He was from the bosom of the Father and was going back to that bosom again; that those who had seen Him had seen the Father, and that no one could know the Father except as he should find Him bodied forth in the supreme marvel of His own figure and character; that there was no full, free, soul-satisfying access to the Father, (taking that for the Infinite) except in some such concrete presentation of Him as His incarnate person afforded; a Being displaying everywhere an unlimited control over the forces of nature, calming the sea, and raising the dead; deliberately taking on Himself the two-fold title of Son of Man and Son of God, as if by

*See "Christ and Humanity," by Rev. H. M. Goodwin—a book in which the *a priori* divine Humanity as the basis of the Incarnation is exhaustively wrought out in the quiet and reverential temper befitting so lofty a theme—by far the most important contribution to Christological study recently made.

these two tremendous appellations to fix forever in the tongues of men the infinite sweep of His relations—verily in such a Being we have the ideal Man, the incarnate God, the historical Divine-Human our religious instincts crave, the Logos by whom all things were made, and without whom was not anything made that hath been made, who in due time became flesh thus crowning in the centre of the ages the work of His own hand. We must reverently ponder each element in the sublime analysis made of Him by His most congenial and profoundly seeing disciples,—as God—becoming flesh—standing in the midst of the world He had made—only-begotten—shining with the glory of none other than the infinite God Himself—full of *grace* and *truth*, the two elements which so dimly and coyly hint themselves in the natural world, and which the scientists find not there at all. If the religion of evolution will make aught else of Him, it must be by another sad adventure involving the tragedy of a fresh crucifixion, and the consignment to devouring flames of the miraculous Book in which His story is told.

ARTICLE II.

BAPTISMAL BOOK OF THE ETHIOPIC CHURCH.

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INTRODUCTORY NOTE.—In these days when the ancient liturgies of the Church are receiving such close attention, the claims of the venerable church literature of Ethiopia should also receive some attention. Rodwell's translation of some Ethiopic liturgies in the "Journal of Sacred Literature," 1864, threw some light on this subject. The baptismal formulas that are here translated are a welcome addition to his researches. The text from which we translate has only recently been brought from Ethiopia, and has been published by Prof. Trumpp, of Munich, in the "Abhandlungender Kön. bayer. Akademie der Wissenschaften, 1878, I cl., vol. xiv. Sec. 3, pp. 155-167. To our knowledge this work has never before been translated into English.

BAPTISMAL BOOK.*

In the name of the Father and of the Son and of the Holy Ghost, one God!

Book of holy Christianity and of holy baptism.

*The original reads "Book of Christianity;" but as Baptism is the introduction or entrance to Christianity, the word "Chrestena" gradually assumed the secondary meaning of baptism and is thus employed in this title. This is historically justified by the prominence and importance given by the ancient Church to the sacrament which was, in strict harmony with Scriptures, regarded as effecting regeneration and as the principle of the new life. It is further justified by the long preparation of two, or even three, years deemed necessary in the candidate. On this and relative matters, cf. Guerike, *Archæologie*, Berlin, 1859, Sec. 36, p. 259ff. In the liturgy of the Ethiopic Church, as in that of the whole ancient Oriental Church, Baptism, Confirmation, and the reception of the Lord's Supper were dogmatically and practically closely allied, even in the case of infants. The formula before us, as do those of the other eastern churches, covers the ground of all three, and regards them as one act, the only difference consisting in this that in the case of infants, the sponsors spoke the confession and made the promises. The practice of infant communion was generally in vogue among the early oriental Christians, cf. Heinneccius, *Abbildung der Griechischen Kirche*, 1711, III., p. 287ff. and Basilius, lib. 1, de baptismo, c. 3.

And you* shall speak the fiftieth Psalm and the prayer of thanks.†

And incense shall be used, and the names‡ of those who are being baptized shall be asked, and the deacon shall say: "Pray!"§ And the priest shall pronounce this prayer: "O our Lord Jesus Christ, who hast inclined the heavens and hast descended to the earth, whose voice splits the rocks|| and is sharper than a sword, before which is moved * * .¶ Heal these thy servants who have entered thy doctrine, and show them thy path on which it behooves them to walk, and teach them in the knowledge of the Holy Spirit, and grant them pardon for their mortal sins, and let them be worthy of holy baptism, which is a second birth, and let them find the Holy Spirit, and let them see with a clear eye the strength of thy knowledge, and they will praise thee, our God. To thee is due praise and to thy merciful Father and to the Holy Ghost, the vivifier, now and forever and to all eternity, Amen!"

*Addressed to the officiating priest.

†A well known short prayer belonging to the Canon Missæ. It reads as follows: *Gratias agamus bonorum auctori misericordii, Deo patri domini, Dei et salvatoris nostri Iesu Christi, quia ipse protegit nos, adjuvit et servavit nos, suscepitque nos ad se, misertus est nostri, perduxitque nos ad hanc horam. Ipsum nunc precemur, ut custodiet nos hoc sancto die et omnibus diebus vitæ nostræ, in omni pace, omnipotens Dominus Deus noster.* As the Ethiopic Bible has been translated from the Septuagint, the fifty-first Psalm is here meant.

‡The custom of giving names to those being baptized was early introduced. This had a symbolical and a practical purpose. It symbolized the new life and new man, and negatively the drowning of the Old Adam; and also purposed the abolition of the former heathen and hence frequently unsuitable names of the candidate, as, *e. g.*, the change from Athenais to Eudocia in the case of the wife of the Emperor Theodosius, recorded, *Socrates, Hist. Eccles.* 7 : 21.

§This was one of the deacon's official duties. His work during service consisted in announcing the different acts, such as prayer, singing, communion, and the like.

||Both expressions are to be understood physically; on the first, cf. *Ps.* 144, 5, and in the second, "voice" is to be understood in the sense of "thunder," as frequently in *Job* and the *Psalms*; cf. also *Jer.* 23, 29.

¶Here the text has omissions. The Latin reads: *Cujus præsentia commotæ sunt aquæ et retroconversæ sunt.*

And the deacon shall say: "Pray!" And the priest shall say for those who are being baptized: "O Lord God, our God, Almighty, the Father of our Lord and Saviour Jesus Christ, we ask and petition of thy goodness, O Lover of men,* for all thy servants who have been instructed: have mercy on them and remove from them and out of them all the remnants of idolatry. Establish in their hearts thy law and thy ordinance and thy fear and thy commandments, and make them worthy to understand the power of thy word in which they have been instructed and at the proper time let them obtain the washing of regeneration for the forgiveness of sin, and make them a dwelling place of the Holy Spirit, through the grace of thine only begotten Son, our Lord and Saviour, Jesus Christ, to whom be glory and power now and forever, to all eternity, Amen!"

The prayer which is spoken over the oil,† with which are anointed those who are being baptized; and you take the vessel with oil in your hand, and pray over it, and say: "Lord, our God, the Father of our Lord and Saviour Jesus Christ, thine only begotten Son, who was crucified for us in the days of Pontius Pilate, in a good confession,‡ we entreat and petition thee, O Lover of men, and thy goodness, send the power of thine holy Spirit over this oil, that it become pure and withstand all pollution, and all sorcery, and all idolatry and all evil deeds that these may turn aside by the power of thine only begotten Son, our Lord and Saviour Jesus Christ, to whom,§ with thee and

*In the prayer of the ancient Church God is frequently called *ὁ φιλάνθρωπος θεός*. Cf. Apost. Constit. VIII., 6 and 7.

†The *ἔλαιον ἁγίον*, oleum, were used in all baptismal ceremonies. The anointing here, however, is only a preparatory act and is not to be confounded with the anointing proper, which takes place after baptism. It is called a *προκατασκευὴ τοῦ βαπτίσματος*, and was symbolical of the fullness of spiritual power for the Christian's warfare received in baptism.

‡Cf. 1 Tim. 6: 13.

§Literally "in whom to thee and to the Holy Ghost," &c., the equivalent of the well known Greek formula: *καὶ διὰ σοῦ τῷ ἁγίῳ πατρὶ, ἐν ἁγίῳ πνεύματι κ τ λ*. The belief in sorcery and witchcraft here presupposed was quite common in the early Church and was to a great ex-

the Holy Spirit be praise and power now and forever and to all eternity, Amen!"

[Another] prayer over this oil. And the deacon shall say: "Pray!" And the priest shall say: "O Lord God, our God, Almighty, the Father of our Lord and Saviour Jesus Christ, we entreat and beseech thy goodness, O Lover of men, for thou alone art the true God, with thine only begotten Son, our Lord and Saviour Jesus Christ and the Holy Spirit: Look down (in mercy) on this oil and cause it to destroy all the demons, and all sorcery, and all witchcraft, and all idolatry, and make it an oil pure for the soul and the body and a confession in our Lord and Saviour Jesus Christ, to whom be glory and honor to all eternity, Amen!"

And then you shall anoint his forehead and his breast and his heart and his shoulders and the palm of his hand, within and without, and his back,* and shall say: "I, the priest, N. N., anoint thee in the name of the holy Christian Church of God, Amen! This oil shall destroy the work of Satan and of the enemy that opposes it, Amen!" And he who is being baptized shall say: "Amen!" And the priest shall pronounce the prayer of thanks, and shall cause those who are being baptized

tent introduced by the high authority which the apocryphal books of Jewish and Christian origin enjoyed. In these the subject of demonology was very fantastically developed.

*The anointing of the different parts of the body before the administration of baptism proper is a proof that this litany is very ancient. It was the custom of the later Church, which regarded this ceremony as symbolical of the dedication of the various members to the service of the Lord, to perform this so-called chrismatical anointing after baptism. Cf. Guerike, l. c. p. 269. It was regarded as a sign of the spiritual priesthood of all Christians. To this was added the *χειροθεσία*, or laying on of hands, which afterwards developed into the "Confirmatio." When, in later times, it was dogmatically settled that the bestowal of the Holy Spirit connected with this laying on of hands was the exclusive privilege of the Bishops, the confirmation was temporally separated from baptism. This was, however, not done until the third century, and even then the two acts were performed together in case the Bishop himself baptized. Cf. Herzog-Plitt, *Real-Encyklopädie*, VIII., p. 143ff. The parts here mentioned are not exactly the same as those mentioned in other oriental liturgies, nor were the ancient's agreed as to the exact meaning of each act.

to bend the knees. And the priest shall pray over them and say :

"Blessed be the Lord our God, Almighty, and blessed be the holy name of His glory, and blessed be the only begotten Son, our Lord and Saviour Jesus, on whose account He has called the nations from the darkness to the light of a glorious faith, from the vain error of idolatry to the knowledge of righteousness."

And the deacon shall say: "Pray!" And the priest shall say :

"These are thy servants whom thou hast called to thy holy name; write their names into the book of life, and number them with the sheep of thy pasture, and with thy people, and with those who fear thy name. Be gracious unto them, O Lord, and in their riper years* let them come to faith and to the forgiveness of sin, and make their dwelling in the Holy Spirit, through thine only begotten Son, our Lord and Saviour Jesus, to whom be glory and honor to all eternity, Amen!"

Prayer for those who have given their names for the baptism.†

And the priest shall say :

"We entreat and petition the Almighty God, the Father of our Lord and Saviour Jesus Christ, concerning those who have given their names and who through faith have entered thy grace: may they be worthy to attain thy grace, who have come to thee; for this is the regeneration unto the forgiveness of sin, for which they have come to thee, that they may become cleansed of their mortal sins and may be freed from the service of destruction; the power is in thy hand, O Almighty Lord, our God!"

And the deacon shall say: "Pray for those who have given

*This refers to infants. This liturgy is so arranged as to embrace both the young and the old. In the second prayer above it is clear that reference is had to adults; here the natural inference is that infants are meant.

†Cf. above note, p. 28. But as in the Semitic languages "name" often signifies the person, it may be used in the sense of "given themselves to the Lord."

their names, that He make them worthy of the baptism for the forgiveness of their sins."

And then the priest shall cause them to bend the knees and shall speak over them this prayer: "O Lord God Almighty, the Father of our Lord and Saviour Jesus, we beseech and petition thee, O Lover of men, for thy servants who have given their names: Be merciful unto them and make them worthy of grace, for they have come to thee, and let them obtain the Holy Spirit and be clothed before thee with thy divine power, and let them become like unto thy Son, our Lord and God, Jesus Christ, and let them be one with Him; graciously make their hearts pure and their thoughts right, and for this do we entreat thee, asking and petitioning before thee, our Lord, that thou wouldst support them. And awaken our hearts and our thoughts to thy knowledge, and fill our hearts with grace and knowledge, and make them worthy to be thy servants, and preserve us in the grace of the Holy Spirit, and have mercy on us in the hope of thy glorious goodness to eternity, through thy only begotten Son, our Lord and Saviour Jesus Christ, to all eternity, Amen!"

And then the priest shall cause those who are being baptized to bend their feet and the knees. And the priest shall speak with much petitioning unto the Lord:

"O our God, Almighty, the Father of our Lord and Saviour Jesus Christ, [we petition and beseech thee] concerning those who have given their names, open their ears and let the light of thy grace and knowledge shine over them, that they may learn the power of thy word which is given to them, for in thee is the power of knowledge, Almighty Lord, our God!"

And the deacon shall say: "Pray!" And the priest shall say:

"Lord, our God, Almighty, Father of our Lord and Saviour Jesus Christ, we pray and beseech thee, O Lover of men, that through the mystery of the Holy Spirit thou wouldst destroy the power of the demons who oppose us, wouldst oppress them and expel them: for thou hast called thy servants who have entered [the Church] and have come from the darkness into the light and from death into life, from ignorance into knowl-

edge, from idolatry into thy service. O our God, search the innermost parts of their heart as thou hast searched Jerusalem with the lamp of thy wisdom. Let not the evil spirit enter into them, but in grace grant them purity and salvation, and give them eternal life, and regenerate them by the washing of regeneration to the forgiveness of sin, and make them the habitation of the Holy Spirit, through thine only begotten Son, our Lord and Saviour Jesus Christ, to all eternity, Amen!"

And then he causes them to bend their knees and he speaks this prayer:

"O Lover of men, merciful Producer of light, Giver of life, Fountain of purity, and everything that has been made from the beginning thou hast created, and thou hast in time past given a sign atoning for any sins, for thou art able to change all the unclean spirits: Grant them graciously the heavenly regeneration, that they may in truth be children of the Holy Spirit, through thine only begotten Son, our Lord and Saviour Jesus Christ, to whom with thee and the Holy Spirit be honor and power, now and forever, and to all eternity, Amen!"

And then he causes them to bend the knees and speaks this prayer:

"O 'God with us' (Immanuel), our God, Father of our Lord and Saviour Jesus Christ, Giver of life for our souls: guide, O Lord, those that seek thee. We entreat and beseech thee, O Lover of men, look down from thy sanctuary and from thy exalted throne of royalty on thy servants who have given their names to the holy Christian Church, that they may submit to thy holy name, govern their souls and their hearts that they may be to thee chosen and useful vessels, O gracious Lord, and make them worthy for every good work, and pour out thy spiritual grace richly over them, and remove all their former unbelief from them, that they may receive thy holy word and seize the power of faith in thee, that they may do thy command; deliver them from the old and renew them in the new hope of thy eternal life, and cut off from them all power of the enemy and search the innermost parts of their hearts, as thou hast searched Jerusalem with the lamp of thy wisdom through the prophet Jeremiah, and let not the wicked and unclean spirit enter therein,

and let them not become persons of the flesh and of evil thoughts, but mercifully grant them blessings through this pure and holy water, and give them the word of eternal life and regenerate them by the washing of regeneration to the forgiveness of sin, and make them a habitation of the Holy Spirit, through Jesus Christ to all eternity, Amen!"

And then you shall lay your hand on them and shall speak this prayer:

"In the name of thy only begotten Son, our Lord Jesus Christ, purify and prepare these souls that they may be free from all impurity, and let all darkness flee from these souls and all thoughts that diminish faith, and let * [* *] flee from these souls, in the name of Jesus Christ."

And then you shall turn their faces toward the east, and shall remove the clothing of those who are being baptized, and shall raise up their right hand, and they shall look toward the west. And the following shall be spoken: "I renounce Satan"†—an older person shall say it himself, and if they are children, the sponsors shall say it for them, and from now on they shall not leave on their clothing any ornament nor anything that decorates—in the following manner: "I renounce you, Satan, and all your works and your demons and all your power, and all your angels, and all your folds and all your chiefs, and all your deception." Then you shall turn their faces toward the east, and shall raise up their hands and shall say: "I believe in thee, O Christ, my God, and all thy law that saves us, and all thy angels, and all thy vivifying works which give eternal life."

And after that [the priest] shall speak the prayer of faith, and you shall speak Psalm 69‡ of David: "Save me, O God; for the waters are come in unto my soul;" Psalm 114.§ "When (Israel) went out of Egypt (to the 20th verse [?]); Paul to Titus,

*Here there is an omission in the text. The Latin adds: *Omnis cogitatio mala.*

† Tertullian, *de cor. mil.* c. 3: *Aquam ordituri ibidem, sed et aliquanto prius in ecclesia, sub antistitis manu contestamur, nos renunciare diabolo et pompae et angelis ejus.* Out of this act the later custom of exorcism developed, as the corresponding act of the officiating priests.

‡ 68 in the Ethiopic Bible. § 113 in Ethiopic.

2 : 11—3 : 8 ; 1 John 5 : 5—13 ; Acts 8 : 26—39. And before the Gospel you shall speak the 32d* Psalm of David : "Blessed are they whose transgression is forgiven, and those to whom He does not count any transgression. Blessed is the man, to whom God does not account his sin, John's gospel, 3 : 1—21. And then you shall speak the following order :† "For peace;" "for the Bishop;" "for those who have given their names." And the priest shall lay his hands upon them and shall say :

"Thy servants who are praying before thee to thy holy name and have bowed their heads before thee, upon them let dwell the grace of thy Holy Spirit, thou, O God, be with them, and help them in every good deed, and awaken their hearts away from every wicked deed, and let them be crowned with thy glory, through thy only begotten Son, to whom with thee and with the Holy Spirit be praise and power, now and forever and to all eternity, Amen!"

And after that you shall say :

"O God of the prophets and Lord of the apostles, who hast announced the coming of thy Messiah by the mouth of thy prophets [and apostles,]† who hast sent John the prophet that he should go before thee, we pray and beseech thee, O Lover of men, concerning all those who have come to thee, send down thy holy power, that it may dwell over this water and baptism, and strengthen these thy servants and make them worthy to receive the security of baptism, which is the regeneration to the forgiveness of mortal sin and to the hope of life, through thy only-begotten Son, to whom with thee and with the Holy Spirit be praise and power, now and forever and to all eternity, Amen!"

And then the priest shall pray in the following order : "For peace;" "the Bishop and the congregation;" "the prayer of faith;" "the prayer of the gospel;" and the laying on of hands, and he shall lay his hands upon them, and mark the water with the sign of the cross, and shall cry out three times, saying : "One

*31 in Ethiopic.

†i. e. order of prayer in the Church.

†Undoubtedly a *lapsus calami* of a later copyist. The Latin appropriately omits "and apostles."

Holy Father, one Holy Son, one Holy Ghost!" And the priest shall enter the baptisterium, and shall pour the oil and the chrisma three times into the water in the shape of a cross, saying :

"Blessed be God, the Father, the Almighty over all the earth, and blessed be the only-begotten Son, our Lord Jesus Christ, and blessed be the Holy Spirit, the Paraklet!" And then he shall speak the 150th Psalm, and "Honor be, &c." And the priest shall say: "Blessed be God who enlightens all men that come into the world."*

And then the priest shall take him who is being baptized from the West and shall lead him toward the East, and the priest shall take water and baptize and say: "I baptize thee in the name of the Father, and in the name of the Son, and in the name of the Holy Ghost. Again I baptize thee in the name of the Father, and in the name of the Son, and in the name of the Holy Ghost. A third time I baptize thee in the name of the Father, and in the name of the Son, and in the name of the Holy Ghost."†

And then he shall breathe three times on him who is being baptized, and shall say three times: "Receive the grace of the Holy Spirit, the Paraklet." And having finished this prayer, he shall speak the following prayer for the deliverance of the water:‡ "O Lord God, our God, Almighty, who hast created all things from eternity by thy true wisdom, thou art He who hast gathered the waters in the beginning into one place, and hast established all things from the beginning of the world by the greatness of thy power and of thy knowledge; O God, who hast prepared this water for the purification of the spirit and for the renewing from error, that it may emit the light of thy Godship, we pray and beseech thee, for thou art good and a lover of men, that thou wouldst change this water into its former

*In other liturgies the 29th Psalm is appointed to be read in connection with this ceremony.

†It was the general custom in the old Church to immerse or sprinkle three times.

‡As the water had been sanctified for special use by prayer, this sacred character is now again removed by prayer.

condition, and let it again return to the earth as before, but to us be a helper and a deliverer, and we will praise the Father and the Son and the Holy Ghost to all eternity, Amen! So may it be, so may it be!"

The prayer of blessing* at the laying on of hands on those who have been baptized, before the anointing with the chrisma: "We thank thee, O Lord, who hast made these thy servants worthy of the washing of regeneration and of the imperishable garment; send down upon them the richness of thy mercy and thy Holy Spirit, whom thou hast given to thy holy apostles, saying unto them: Receive the Holy Spirit who is the Paraklet; graciously grant this thy servants, O Lord!" And the deacon shall speak as follows:

"Arise, and bow your heads before the Lord!" And again he shall say: "Pray!" And the priest shall pray over them, saying; "O Lord God, in whom is power, and who alone is the worker of miracles, there is nothing which thou canst not do, and by thy power are all things; graciously grant through the Holy Spirit the seal of life and the strengthening of the salvation of thy servants, through thy only begotten Son, to whom with thee and with the Holy Spirit be praise and power, now and forever and to all eternity, Amen!"

And then he shall anoint his forehead and his eyes with the sign of the cross, saying:

"The anointing of the Holy Spirit, Amen."

And then you shall anoint his ears and his nose, saying:

"Holy oil to the communion of eternal life, Amen!"

And you shall anoint the palm of his hands, within and without, saying:

"The holy oil of our Lord the Messiah, and the seal which is not opened, Amen!"

And you shall anoint his breast and his head, saying:

"The completion of the Holy Spirit in faith and righteousness, Amen!"

And you shall anoint his knee and his arms and all his limbs and the middle of his back, saying:

"I anoint thee with holy oil."

*Here the liturgy of the "Confirmatio" begins.

And he shall lay his hands upon them, saying :

"Be blessed with the blessing of the heavenly angels! God bless you in the name of our Lord Jesus Christ! Receive the Holy Ghost by the power of the Lord, and through Jesus Christ, to whom with him and with the Holy Spirit be praise and power, now and forever and to all eternity, Amen!"

And then those who have been baptized shall clothe themselves in garments of white and with a crown of myrtle and palms upon their heads, and with a red woolen garment and with a twisted palm-branch, and he (the priest) shall say :

"O Lord God, Almighty, Father of our Lord and Saviour Jesus Christ, who hast crowned thy holy ones and thy pure apostles and faithful prophets, who have pleased thee, with an imperishable crown; and now, O Lord, send thy light, which thou hast prepared for thy servants, that we may place this crown on their heads according to the hope of holy baptism. Let these be to them honor and praise, a pure crown of blessing and salvation, a crown of greatness and righteousness, a crown of wisdom and of gentleness, Amen! Help them, O Lord, that they may complete thy command and thy ordinance, and let them attain thy blessing through thy good will and the good will of thy Son and the Holy Spirit, to whom be praise to all eternity, Amen!"

And then you shall [put this crown on their heads] with your hands and shall cry aloud as follows :

"O Holy God, who hast crowned thy holy ones* and hast reconciled the heavenly ones and the earthly ones, thou, O Lord, bless these crowns which thou hast prepared, that we may place them on the heads of thy servants, and these be to them honor and praise, Amen! As a crown of blessing and of salvation, a crown of joy and of rejoicing and a crown of faith, Amen! A crown of wisdom and of gentleness, Amen! A crown of righteousness and of grace, Amen! Graciously grant these who have thus clothed themselves the angel of peace and of love and of the harvest, deliver them of every vain thought and from the desire of wicked thoughts, and from destruction, save them from all wicked burdens and from all the attacks of the

*A custom seemingly peculiar to the Ethiopic Church.

enemy; and let grace be over them, and hear the voice of their crying and their petitions, and place thy fear into their thoughts. Establish them thus that they be no more oppressed in their lives by care, and let them rejoice in the sight of their children's children; and also those who are born make useful members of thy most holy Christian Church, the congregation of the apostles, and strong in faith forever, and teach them the path of righteousness of the kingdom of thy Son, good and blessed with the Holy Ghost, the vivifier, now and forever and to all eternity, Amen!"

And then you shall lay your hand on their heads [and shall say:]

* * to your servants a crown of honor, Amen! The crown of faith, Amen! The crown of righteousness, Amen! The crown of strength which is not overcome by the enemy, and fill thy servants with grace, and the Holy Spirit, through the pity and mercy of our God, the Lover of men, and thy Son, our Lord Jesus Christ, to whom with thee and the Holy Spirit be praise, now and forever and to all eternity, Amen!" And then they shall receive the holy and vivifying mystery [Lord's Supper], the priest believing that concerning them; they shall eat the body and drink the honored blood of our Lord and Saviour Jesus Christ.

And after that you shall give those who are regenerated in Jesus Christ milk and pure [honey],* and again he shall place your hands upon them, saying:

"Blessed be God, the Father of our Lord and Saviour Jesus Christ, who has made you worthy of the forgiveness of sin and of everlasting garments, of the security of the Holy Spirit; we

*Also mentioned by different Church fathers. Cf. Tertullian, *de cor.* mil. c. 3, and *contra Marcion* 1, 14. This act seems to be preparatory to the reception of the Lord's Supper which now follows. The strangest thing in this whole liturgy is the absence of a definite and clear confession of faith, which was regarded in other churches as an absolute prerequisite of admittance to baptism. In fact this was the earliest confession of Christianity, and out of it was, in the course of time, developed our apostolic creed. Cf. Guerike, *l. c.* p. 262 sqq.

pray and beseech thee, O Lover of men, that thou wouldst make them worthy to receive thy holy body and thy honored blood, and graciously grant them forever that they may fight to the completion of thy command and thy ordinance, and let them come unto thy holy ones who are in heaven, in thy kingdom, through thy mercy and compassion, O Lover of men, and through thy only-begotten Son, our Lord Jesus Christ, to whom with thee and with the Holy Spirit, be praise and power, now and forever, and to all eternity, Amen!"

And he shall lay his hand upon them saying :

"May thy servants increase in thy wisdom and may they take to heart thy fear, and bring thou them to a ripe age and graciously grant them the knowledge of righteousness, and preserve them in a stainless faith by prayer and petition to our mistress Mary, the mother of God, the holy virgin, and by the prayer of John the Baptist, and by the prayers of Michael and Gabriel, and of all the holy angels, and by the prayer and petition of the holy Quircus, and the holy Georgius and by the prayer of the holy Theodorus and Claudius, and by the prayer of the holy Marmehnam and Victor and all the martyrs, and by the prayer and petition of the prophets and apostles, and by the prayer of all the righteous and martyrs who have pleased the Lord, to all eternity, Amen!"

ARTICLE III.

THE REVISED ENGLISH NEW TESTAMENT.

By M. VALENTINE, D. D., President of Penna. College, Gettysburg, Pa.

It is a notable fact that these late years, in which skepticism has been claiming that the Bible has lost, or is fast losing, its hold on the confidence of men, have been marked by an unprecedented amount of reverent and devout Biblical study and research. Probably as never before, scholarship in Germany, England, and in measure in other countries, has been, through the most laborious and pains-taking endeavor, seeking to settle the exact text or true reading of the original Hebrew and Greek Scriptures. Old and far-distant libraries have been diligently searched for ancient manuscripts and versions. Large sums of money have been expended in the effort. Bible lands have been keenly explored for illustrative information. This varied labor has been rewarded by greatly enlarged means for explaining as well as defending the divine word. The interest in that word has been widely quickened and deepened. And now in the progress of maturing and presenting the fruits of all the increased knowledge obtained of the Scriptures, our day is marked by the publication of a revised English translation. This revision has been waited for by the English-speaking world with an interest such as no other expected publication ever awakened, and the book has been bought and read more widely than any work ever published in our language, in equal time. All this reveals the place which the Scriptures hold in the mind of our age. For although we make due allowance for the influence of merely literary curiosity, and for the presence of skepticism in many minds, still the most of this interest is a genuine religious interest. The most of this immense industry expended on the text and explanation of the Bible has been by Christian scholarship, and based on the fact of an undiminished faith in it as the true and everlasting word of God. Over against the asserted dying out of faith in the Bible and

respect for its teachings, we have this unquestionable fact of an enlarged and unprecedented devotion to the work of understanding and setting it forth. We may well rejoice in the enhanced interest the Scriptures have thus drawn to themselves, as a plain evidence that the sense of their value is not at all diminishing. There is no sign that they are about to pass out of the eye and the heart of men.

This revised English translation of the New Testament has been out now long enough to have received a general and pretty thorough examination. From the manifold criticism, ranging from the extreme of indiscriminating approval to that of unreasoning and wholesale rejection—criticism by both profound scholarship and unlettered piety—we are prepared, it seems to us, to begin to estimate with some degree of confidence the merit of the work done by the revisers. It is, of course, as yet impossible to say what place the revision will ultimately take in the practical and actual use of the Church. Time alone can settle that. But enough has been developed to show that, while the high value of the service done is conceded, and the great excellence of much of the revised form is acknowledged, there are features in it that give too much ground for dissatisfaction to allow the hope that it will at once or very quickly supersede the old revision in general use, and make it very doubtful whether, after all, it is going to prove an acceptable finality. The object of this paper is to call attention to some of the chief features of the revised version, and, in the light of the facts as now developed, to indicate the estimate we think must be put upon it.

To judge of it intelligently and fairly we must keep distinctly in mind both the *general purpose* which prompted the revision, and the *principles* or *rules* under which it was to be conducted. The great general purpose, of course, was that upon the basis of the best authorized and most exact text or reading of the original Greek Testament, the English-speaking Church might have the best and most accurate translation possible. It assumed that these writings, in their original text, are the inspired word of God, the infallible rule of Christian faith and life, and that we should have them as free as possible from

errors made by ancient transcribers, or in any way whatever introduced into the reading. The materials for determining the true Greek text have been immensely accumulated by the labors of Biblical criticism in the more than two centuries and a half since King James' translation in 1611. It was plain that advantage should be taken of this rich material. The purpose assumed, moreover, that the Christian study of these two centuries and a half had helped Christian scholarship to a more accurate understanding of the meaning of many passages, and prepared the way for such a revision of the *translation* as would express more precisely and fully than, in some cases, the common version does, the sense of the Spirit in the original. To accomplish, if possible, all this, was the general purpose. The leading *rules* adopted by the Committee of revision, were these three :

1. *"To introduce as few alterations as possible into the text of the Authorized Version consistently with faithfulness."*
2. *To limit as far as possible, the expression of such alterations to the language of the Authorized and earlier English Versions."*
3. *That the text [Greek] to be adopted be that for which the evidence is decidedly preponderating."*

These rules were adopted in accordance with the fundamental principles and spirit of the original action in the Convocation of Canterbury which, May, 1870, originated the movement, viz.: *"That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where in the judgment of the most competent scholars such change is necessary ;"* and, *"that in such necessary changes, the style of the language employed in the existing version be closely followed."* The design was thus eminently moderate, and was put under the direction of rules as wise and sound as they were conservative. As far as the revisers followed these rules, they have done good work, making the translation more accurate, reliable, and acceptable. If in any respect their work is marked by doubtful or objectionable features, as we believe it is, they will be found mainly as the result of deviating from the principles that were settled upon to control them.

Probably the best way for us to form a correct estimate of the revision, is to look at it under the two general heads under which the work necessarily fell: *First, the changes which have come from a change adopted in the Greek Text; and secondly, changes of translation merely.*

1. Changes from alterations in the Greek Text. As a rule, these have been undoubtedly required by the immense and decisive documentary evidence for settling the text, found since the version of 1611 was made. In the minds of scholars, a large number of these corrections have long since been seen to be required. The evidence to establish a reading, in many cases, depends on researches and studies so peculiar and special that we are compelled very much to trust to the judgment and conclusions of specialists. And in this case, the revisers had the advantage of having among themselves, or of access to the labors of, a large number of the foremost scholars of the age. They had the full use of the industry and judgments of Wetsstein, Griesback, Lachmann, Tischendorf, Tragelless and Alford. They had in the Committee itself the Biblical learning of Drs. Westcott, Hort, Scrivener, and Palmer, whose editions of the Greek Testament, the ripe fruit of long-continued critical labor, have been since given to the public. The Committee therefore possessed great advantages; and under the rule to adopt no reading for which the evidence is not "decidedly preponderating," though in some cases they may have misjudged the evidence, they have followed a text which may unquestionably, as a whole, be accepted as the purest and most trustworthy yet reached.

In this way there disappear sixteen entire verses—ten from the four Gospels, and six from the other twenty-three books of the New Testament, viz.: Matt. 17 : 21 ; 18 : 11 ; 23 : 14 ; Mark 7 : 16 ; 9 : 44 ; 11 : 26 ; 15 : 28 ; Luke 17 : 36 ; 23 : 17 ; John 5 : 4 ; Acts 8 : 37 ; 15 : 34 ; 24 : 7 ; 28 : 29 ; Rom. 16 : 24 ; 1 John 5 : 7. The greater part of these omissions are omissions of passages repeated, by having been accidentally or mistakenly transcribed from some other place in the New Testament. They are not lost out of it. Others were *explanations* that had by some means gotten into the text, probably from the margin,

such as the passage in John 5 : 4, about the angel's descent into the pool of Bethesda; Luke 23 : 17 : "Of necessity he must release one unto them, at the feast;" and the well known passage in 1 John 5 : 7, of the three 'bearing record in heaven.' The evidence against these passages is decisive, and probably no defender of their right of place will hereafter ever arise.

Besides these omissions of whole verses, or equivalents of verses, an immense number of *smaller* changes appear from this correcting of the Greek text. The great number of these need not surprise us. No book has been so frequently copied and translated as the New Testament. About "seventeen hundred and fifty manuscripts, in whole or in parts, are known to scholars of our day." A comparison of the whole of them is said to exhibit not less than a hundred and fifty thousand variations of all sorts. They are usually very slight, as in the spelling or position of a word, in the tense or mood of a verb, the presence or absence of some particle or connective. Most of them are simply what in our day would be called 'printers' mistakes.' It is worthy of note that not one of the differences affects or alters a single Christian doctrine or touches the credit of any Gospel truth.* Many of the manuscripts, however, especially such as are of late date, are of comparatively small value for critical purposes. The true reading must be determined by comparison of only a small number of them, and the various earlier versions and patristic quotations. In deciding between

*Dr. Schaff, in Introduction to Wescott and Hort's Greek Testament (Harper & Bros., 1881,) says: "This multitude of various readings of the Greek text need not puzzle or alarm any Christian. It is the natural result of the great wealth of our documentary resources; it is a testimony to the immense importance of the New Testament, it does not affect, but rather insures, the integrity of the text; and it is a useful stimulus to study. Only about 400 of the 100,000 or 150,000 variations materially affect the sense. Of these again, not more than about fifty are really important for some reason or other; and even of these fifty, not one affects an article of faith or precept of duty which is not abundantly sustained by other undoubted passages, or by the whole tenor of Scripture teaching. The *Textus Receptus* of Stephens, Beza, and Elzevir, and of our English version, teach precisely the same Christianity as the uncial text of the Sinaitic and Vatican MSS., the oldest versions and the Anglo-American revision."

different readings the Committee has evidently pursued, in the main, a course at once brave and cautious—brave enough to be faithful to the evidence, and cautious enough not to go beyond it. The correctness of its critical judgment is, prevailingly, conspicuous. Taken as a whole, the text adopted by the Committee as the basis of the revision, we believe, comes nearer than any before reached by Christian scholarship to the text as it came from the hands of the apostles and evangelists.

But now we wish we could say that there are no drawbacks to our satisfaction in all this gain. We cannot but regret some of the changes of this first class—from change of Greek text. As to a few of them there is wide-spread dissent among scholars whose ability to weigh evidence is equal to that of many of those who decided the alterations. It is doubtful whether they have been called for or are justifiable under the wise and cautious principles that were to guide the revisers. We mention two cases. First, the omission of the doxology from the Lord's Prayer, Matt. 6 : 13. It has long been a question whether the words: "For thine is the kingdom, &c.," were part of the original form. But it was still a question. The revisers have concluded that the reasons for excluding them are decisive, viz.: that they are not found in the three great uncial manuscripts, the *Sinaitic*, the *Vatican*, and *Beza* or *Cantabrigiensis*, nor in the expositions of the Lord's Prayer by the most ancient Fathers. They admit, however, that it has "weighty argument" in its favor. It seems to us, from the evidence which critical learning is recalling against this decision of the Committee, that the clause has too many "weighty" arguments in its favor, to have been omitted. It is found in Chrysostom, of the fourth century; and what is of more account, it is found in the *Peshito* or Syriac translation made in the second century, in the *Gothic* translation made by Ulphilas about the middle of the fourth century; in the *Armenian* version about the same time; and in the *Ethiopic* also probably of the fourth century.* As most of these versions are as old as the uncial manuscripts, and the Syriac much older, the testimony for it is very great—so

*Dr. Schaff's Int. to Am. ed. of Wescott and Hort's Greek Test.

great it seems to us, that its absence from these three manuscripts, none of them earlier than the middle of the fourth century, should not have excluded it. 2 Timothy 4 : 18, affords support to its genuineness. Its omission can hardly be regarded as required under the rule of 'necessity.' Until its right of place was more unmistakably disproved, it was a mistake, it seems to us, to put it out. It is hardly enough to say in the margin—though this is *some* compensation—that "many authorities, some ancient, but with variations, add 'For thine is the kingdom, &c.'"

Another passage we think unadvisedly altered is Rom. 5 : 1, where "Being justified by faith, we have peace with God," is made to read: "Being justified by faith, *let us have peace* with God." This is based on a reading, supported by the *Sinaitic Vatican, Regius* or *Ephraem*, and *Besa* manuscripts, the most important versions and many of the Fathers, giving the Greek subjunctive *ἔχωμεν* instead of the indicative *ἵχομεν*. But the common reading is sustained by five uncial manuscripts, most cursives, the later Syriac, and some Fathers. It is also preferable on internal grounds, and adopted as the true reading by a large number of the ablest Biblical critics of our day. Without at all undertaking to decide between the two readings, we are warranted in saying at least that, in view of the doubt in the case, it would have been wiser and better to allow what *was standing* to stand. We are confirmed in this opinion when we see the old text still retained in the last volume of the Speaker's Commentary (published since the revision), with a note of explanation concluding with the statement: "In a case where scholars of the greatest authority differ so widely, we think it better to retain the reading of the received Text." In view of all the facts, this change by our revisers can hardly be claimed to be required by the rule to "make as few alterations as possible consistently with faithfulness." The explanation of these and some other questionable alterations is to be found, probably, in the critical principle adopted by the revisers, of making the settlement of the text mainly, if not wholly, on the basis of the three or four oldest manuscripts, the Alexandrian, Vatican, Sinaitic, and Regius or Ephraem. We are to remem-

ber, however, that these *manuscripts* are not as ancient as the Syriac version, or as quotations found in some of the Fathers. The Committee appears to have allowed these few manuscripts an almost tyrannous rule in deciding. It may seem absurd that the judgment of specialists should be at all questioned. But eminent Bible critics themselves differ on this point of the relative authority to be allowed to these few codices, and it is altogether possible that the pendulum of critical judgment has swung to an extreme from which it will in a measure return.*

2. The second class of changes are in the way of amending the *translation* only. These are very numerous—said by Bishop Wordsworth to be two to every three verses in the New Testament. They are meant as corrections of faulty or imperfect translations of both whole sentences and single words, in order to bring out in exactest form of English expression the precise statement or sense of the original. The reader who is acquainted with the original cannot fail to perceive how happily most of this has been accomplished, and what numerous passages have a clearer and more accurately expressed English meaning. Of course, such well-known errors as "Simon the *Canaanite*" for "the Cananean," Matt. 10 : 4; "straining *at* a gnat," instead of "straining *out* a gnat," Matt. 23 : 24; "Easter" for "*passover*," Acts 12 : 4; "beast" and "beasts" for "living

*An indication of this possibility comes unexpectedly. As this article is passing through the press, the *London Quarterly* for July comes to hand with an able, but somewhat intemperate criticism by a writer of manifest learning in this department, who severely arraigns the revisers for a blind and excessive submission to the old uncials **Ⲁ Ⲁ Ⲁ Ⲁ**. He utterly discredits their right to the tyrannous authority allowed them in determining the Greek Text of the revision, and believes that it has resulted in depraving rather than correcting the text. On the edition of the Greek Testament by Drs. Westcott and Hort, with whom the authority of these uncials was most absolute, the writer is specially severe, and he declares: "With regret we record our conviction, that these accomplished scholars have succeeded in producing a Text vastly more remote from the inspired autographs of the Evangelists than any which has appeared since the invention of printing." The heat of the critic has evidently carried him to an extreme, against the contrary judgment of so many learned and reverent Biblical scholars, but he has given enough to make probable an early lessening of the relative weight of these few old manuscripts.

creature" and "creatures" (ζῶον and ζῶα) Rev. 4 : 6-9, disappear forever from our English New Testament. Better renderings, especially of difficult passages, appear on almost every page. In many of them the true sense comes out in the happiest clearness. It is almost impossible to estimate the aggregate gain in the numerous passages thus appearing in better rendering.

It is to be deeply regretted, however, that this gain is offset by so much ill-advised alteration in other places and damage of the general quality of the English. A very great number of changes are found which add nothing whatever to the correctness, strength or beauty of the rendering. As illustrations of some that are certainly not improvements, the following will suffice: "Place of toll" for "receipt of custom," Matt. 9 : 9, Mark 2 : 14, Luke 5 : 2; the almost unmeaning "After me cometh a man which *is become* before me" for "a man which is preferred before me," Jno. 1 : 30; "in diligence not slothful," Rom. 12 : 11; "the spiritual milk which is without guile" for "the sincere milk of the word," Pet. 2 : 4; "Every good gift and every perfect *boon* is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning," for "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning," Jas. 1 : 17; "We put the *horses' bridles* into their mouths," for the truer and stronger "We put bits in the horses' mouths," Jas. 3 : 3; "Seven golden *bowls* full of the *wrath* of God"—"poured out his bowl into the earth"—"poured out his bowl into the sea," &c., for "seven golden vials," &c., Rev., chap. xvi., xvii.; and "That they may recover themselves out of the snare of the devil, *having been taken captive by the Lord's servant unto the will of God*," for "and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will"—a rendering which gratuitously supplies the words "the Lord's servant," and "God" without giving any hint of their insertion, and which is not sustained by the best authorities. The substitution of "fear" for "reverence" in Thess. 6 : 33, making the apostle say: "Let the wife see that she fear her husband," looks as if the

revisers, in their excessive tendency toward a literalism of mere word for word, had lost sight of the true law of translation, thought for thought, meaning for meaning. St. Paul's idea was undoubtedly "reverence" rather than what the English word "fear" expresses in the relation of one person to another. They give: "Knowing that tribulation worketh patience; and patience, *probation*," instead of "experience," Rom. 5 : 4; "Now faith is the assurance of things hoped for, *the proving* of things not seen," in place of "now faith is the substance of things hoped for, the evidence of things not seen," Heb. 11 : 1. While we admit that "experience" ought to have been displaced, it seems to us that both "probation" and "the proving" are most unhappily chosen words to supersede the old ones. One of the most marvellous of all their feats of translation is exhibited in rendering ἡ ὁδός, Acts 9 : 2, 19 : 9, 23, as a personal name or designation for Christ, and so printing it with capital: "But when some were hardened and disobedient, speaking evil of the Way before the multitude," and: "About that time there arose no small stir concerning the Way." An interpretation giving this personal import to the simple and natural designation of the Gospel as "the way," might indeed be tolerated as a curious exegetical conceit, but as a translation it becomes really ludicrous. The credit of the suggestion seems to be given to Dr. Lightfoot. A comparison of Matt. 10 : 28, where the revisers retain, "Be not afraid of them which kill the body, but are not able to kill the *soul*," with 16 : 26, makes it doubtful whether the word "soul," for ψυχή, should, after all, have been superseded by "life" in the familiar passage: What is a man profited, &c. For it is undeniably evident that the great loss against which our Saviour here warns, is not a loss of the "life" in the lower sense of bodily life, but in the higher sense of immortal blessedness for which we may well sacrifice our lives.

Probably no change in the translation calls for and is receiving more criticism, than that which substitutes "the evil one" for "evil," as the rendering of τοῦ πονηροῦ, in the Lord's Prayer. There have always been interpreters who gave the Greek this sense. But the judgment of scholarship has by no

means decided it as the true one. Rather the other way. The making of the change in the face of all the facts seems to us to be an almost inexcusable wrong—especially as the passage occurs in the midst of the form of prayer which has gone into the mind and heart of millions and millions of the English-speaking world, repeated in worship and devotion from the mother's knee to the last hours of earthly life. If indeed the change were, beyond all doubt, required to make the rendering correct, then whatever we might feel about it, we ought to say, 'Let it be made.' For, in this whole matter of judging of the revision, it is not what we would like, or what we think the reading ought to be, that is to decide, but simply and solely what is *actually God's word*. But in this case we believe the new version has been made to say what Christ did not mean. As this is a matter of considerable interest, it may not be amiss to give here, in brief, some reasons for dissent from the revision: 1. The words, *τὸν πονηρὸν*, may just as well be neuter or 'evil' in general, as masculine or a specific term for the devil. That the Jews were familiar with the use of *τὸ πονηρὸν* in its broadest sense is evident from the Septuagint translation of Ps. 51 : 4, *τὸ πονηρὸν ἐνώπιόν σου ἔποισα* ('I did evil before thee'), and the oft recurring phrase: "The children of Israel did evil (*τὸ πονηρὸν*) in the sight of the Lord," Judges 2 : 11, &c. The use of *ἀπο* instead of *ἐκ* with the term, which some have alleged as establishing a masculine, personal reference, is without force, as may be seen by comparing with 2 Tim. 4 : 18. 2. There is *only one* absolutely clear case in the whole of the gospels, of our Saviour's using this word, in the masculine, as a specific designation of the devil. Though He uses the word eight times in the sermon on the mount, in only one place, besides this passage, may it *possibly* refer to satan. This, Matt. 5 : 37, is too doubtful to serve that interpretation—the old version treating it as a neuter. It may therefore be fairly claimed that our Saviour's manner of use of this word is not favorable to the idea of the revisers. 3. The old translation, "deliver us from evil," is most in harmony with the tenor and import of the whole prayer. The different petitions are for good, for

blessings, in the broadest and most universal forms—against ‘temptation’ and sin in most unlimited conception. If this should mean satan personally, the prayer would here descend from a universal form to a single particular, from the broadness of term that covers *all* evil, to one that means only a particular evil or danger. If the prayer was meant to cover and look to the full victory and completeness of the divine ‘kingdom’ in our hearts, against all *sin* as well as against all ‘temptation,’ it would here fall short. For see how it is. The object of the prayer, as to the fulness of the blessing sought, is evidently the same as the object of Christ’s own coming—complete salvation from sin. But the ‘evil’ from which we thus need to seek deliverance, though it *did start* through our nature and the world from satan, is now no longer all in satan. It is multiform and manifold. It embraces all the forces and forms of sin, all the blights and fruits of sin. Sin has now gotten into thousands and millions of personal beings, other than the prince of it, who are in a true and fearful sense tempters and satans. Were the devil himself now shut up in absolute prison, or annihilated to-day, evil would still exist, in living power, lodged and working in millions of fallen undying natures. The terrible and dread fruits and consequences of sin would still be within, upon and around us—from all of which we are to be saved by the grace of Christ. And as this prayer seems to have been framed to cover and sum up the whole matter of salvation, we believe the revisers have badly erred in substituting the limited for the universal form. Collateral evidence, moreover, favors the old rendering. The Hebraistic character of most of the petitions of the Lord’s Prayer has often been observed. In the ritual of the Karaite Jews the petition is found: “Bring us not into temptation, but deliver us from all evil events.” The *Syriac* and the *Coptic* translation have “from evil;” the *Æthiopic*, “from all evil.” The Cureton fragment has the indefinite “from evil.” We add the conclusion of Cremer: “Against the rendering which would take τοῦ πονηροῦ as the genitive of the masculine, it is enough to say that there is no reason or pretext in the context for making this possible rendering necessary.

The thought which suggests this rendering is foreign to the character of the prayer."*

A great many of the minor changes which unquestionably mar the revision are the result of three canons or rules of translation adopted by the Committee, and evidently far too slavishly followed. The *first* rule has been to maintain the distinctive idea of the Greek aorist as expressing "momentary past active forever finished," over against the perfect tense as representing "continuous past action just completed, but which may still be carried on."† The revisers seem reluctant to admit that the aorist ever stands for a perfect, or that a perfect is ever used with an aoristic force. They seem to hold the distinction as presenting an almost inflexible rule. And all through their work are evident marks of the persistent endeavor to revise the tenses on this theory, and to discriminate between the aorist and both the perfect and the imperfect. While their conception of the aorist is in the main undoubtedly correct, they have carried the principle of distinction to an unnatural extreme and failed to allow for the difference of Greek and English idiom. They seem to have forgotten that no writer writes with mechanical and unbending conformity to absolute canons, and, particularly, that the Hellenistic Greek of the New Testament has certainly not been constructed by this 'inch rule.' They seem to have forgotten especially that there is, and can be, no such exact correspondence between the Greek aorist and any English tense as to allow a transfer of it with absolute uniformity. It has been generally conceded that the translators of 1611 were not very careful, and were somewhat inaccurate in their rendering of the tenses. It was certainly to be commended when the revisers set their hearts on reforming these tenses. But under the rigid principles they adopted, the tenses proved too hard for their successful management. Many great improvements do occur, and we recognize them gratefully. The excessive pressure of the rule, however, though it has exactly reproduced the Greek, has put some passages into most extraordinary English. Illus-

*Quoted in *Edinburgh Review*, for July, 1881, p. 91.

†Dr. Roberts' Companion to the Revised Version.

trations may be found in Rom. 11 : 17: "We give thee thanks, O Lord God, the Almighty, which art and which wast, because thou *hast taken* thy great power, and *didst* reign." Rev. 5 : 7: "He *came* and He *taketh* out of the hand of Him that sat on the throne;" Rev. 8 : 5: "And the angel *taketh* the censer; and he *filled* it with fire." As an example of the absurdity of simply copying over a Greek tense into its corresponding one in our very different language, we have: "If I go and prepare a place for you, I *come* again, and will receive you unto myself," John 14 : 3; "Behold I *do cast* her into a bed," Rev. 2 : 22.

Another rule whose rigid following has wrought unhappily, was to translate the *Greek article*, "wherever this seemed idiomatically possible." The old translators certainly too often overlooked or missed its force. Our revisers have overdone their rule, and reproduced the article in excess of its requirement for the sense and in strange disregard of idiomatic English. The difference in the idioms of the Greek and English is so decided, that literalism of translation is often extremely awkward and misleading. The genius of our language is such as often to require the definite article where the Greek omits it, and its omission where the Greek requires it. They seem to apologize for omitting it even when English idiom clearly required its exclusion: "Sometimes we have felt it enough to prefix the article to the first or a series of words to all of which it is prefixed in the Greek, and thus, as it were, to impart the idea of definiteness to the whole series, without running the risk of overloading the sentence."* While an immense number of passages have thus had their meaning greatly cleared, some have been obscured or rendered into something else than good English. For example: "There shall be *the* weeping and gnashing of teeth," Matt. 8 : 12; "For he looked for the city which hath the foundations," Heb. 11 : 10; "Fables and endless genealogies, *the* which minister questions," 1 Tim. 1 : 4.

The third rule—to render with all possible uniformity, the *same Greek word into the same English word*—has produced a very great number of changes. The old translators seem to

*Preface to Revised Edition, p. xvi.

have studied variety, for the sake of euphony. There was certainly occasion for the revisers to restrict this diversity somewhat, in order to give the sense with the truest accuracy. But we cannot but feel that they have overdone it. We all know that every Greek word has a variety of meanings or shades of meaning, determined by the subject and the connection, meanings not everywhere absolutely the same at different places even in the same writer. Uniformity of rendering may therefore violate the sense. We all know that for a Greek word our copious English tongue has many equivalents. Rigid uniformity may therefore also cramp and contract and stiffen the translation. Instead of a true translation of the whole idea into good, strong idiomatic English, we may have only a mechanical transfer, by dictionary and grammar, into interlinear exactness and interlinear grace. The effects of the rule sometimes appear in this result. It has led to overstepping the other rule which prescribed no changes but such as were demanded by 'faithfulness.' It has hampered freedom in fitting in the very best word, to express the exact sense of the original word in its own connection. The too rigid application of it, says a critic, must be "the reduction of our rich English speech to the limitations of any and every foreign language, quick or dead, from which translations may be made. Such a rule would render translation a purely mechanical performance, in which the dictionary would play the main part. * * It would utterly exclude the law of proportion, and the law of perspective from the process of ascertaining and representing the author's meaning."* It would be absurd to deny that the rendering in the revision has not, in general, greatly gained in clearness and force under this rule. But it is equally evident that in not a few passages it has displaced well-fitting words by some which do not fit at all, and given us an inferior English. The words of criticism seem to be justified: "We cannot help regarding this attempt at uniform rendering as one of the chief sources of the literary faults of the revision. The revisers, by depriving them-

*Quarterly Review of M. E. Church South, July, 1881.

selves of the liberty which their predecessors enjoyed, have done something to mar the literary beauties of the work."

The effect of these three principles, carried, it seems to us, to excess, has taken away to some degree the freedom, naturalness and grace of the translation in many places. Though literally correct, it is sometimes literally mechanical. The multitudes of minute alterations meeting us on every page have been made mainly for the sake of exact correspondence with the original—not often in the interest of our English. Indeed, we are surprised at the easy toleration of archaisms, or obsolete forms, such as 'whiles,' 'throughly,' 'holpen,' 'wot not,' and 'which' for who, as in the Lord's Prayer. It is, perhaps, somewhat unfortunate that the revisers were such fine Greek scholars. In keeping their eyes so intently and absorbingly on the original, measuring its grammar and analyzing its minutest 'particles,' they seem to have been almost oblivious to the demands of idiomatic English. They needed some faithful, strong champion for their own tongue. Their translation is occasionally hardly *out* of the Greek, or if out, not quite *over into* good English. How are we to account for such renderings as the following? "But he that looketh into the perfect law, the law of liberty, and so continueth being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing," Jas. 1 : 25; "Behold how much wood is kindled by how small a fire," Jas. 3 : 5; "Father, that which thou hast given me, I will that, where I am, they also may be with me," John 17 : 24; "For you therefore which believe is the preciousness," 1 Pet. 2 : 7; "Till I make thine enemies the footstool of thy feet," Heb. 1 : 13; "Behold, I give of the synagogue of satan, of them which say they are Jews, and they are not, but do lie; behold I will make them to come and worship before thy feet," Rev. 3 : 9. We may well ask why "vesture" is changed into "mantle," in Heb. 1 : 12; and why the revisers, with all their anxiety for precise rendering, have failed to amend the "God forbid," of Luke 20 : 16, Rom. 3 : 4, and elsewhere, so foreign to the simple *μη γένοιτο* of the original.

As a very striking, and perhaps not unjust putting of these faults in the work of the revision, we may quote the words of

Dr. Krauth: "Its new elements have not the inspiration of genius, which is such a marked and confessed feature of Luther's and of the English Revision of 1611. It bears traces of the Committee room, and of the conjunction of very unequal powers, and of imperfect affinities, whose divergencies were adjusted by the votes of majorities. Many beauties of the old vanish into the accuracies of the new—and if we cannot have both it is better to have accuracy without beauty, than beauty without accuracy. But is it not possible to have both? May not a beautiful accuracy be substituted for a beautiful inaccuracy? Painstaking and scholarship are manifest in the new, but with them goes, at times, a mechanical hardness, suggestive rather of an interlinear than of a translation in the highest sense—thought for thought and power for power. You rarely meet in it what strikes you as a felicity. The delicacies and niceties by which the best English has the power of mirroring the beauties and subtleties of a great original, do not always seem to be in the mastery of the revisers. Their training seems to be too purely theological, and their style too narrowly that of their books. They have taken up the ocean too much by the spoonful. They have brought us by their analyses to a nearer understanding of the properties of salt water, but the roar and swell and ripple of the sea are hushed. The work often seems done word for word, at the expense of sentence for sentence. Each part is right, and the whole is wrong."*

This may seem unduly severe, but it is but the severity that is kindled by sight of needless and unlooked-for blemishes mar-
ring a work of very great excellences.

We have yet only to reiterate our sense of the high value of the service done by the revisors. We have dealt largely with the things we regret. But the revision of 1881 must be regarded as a great advance on that of 1611. It is based, generally, on a more accurate Greek text. This rendering is prevailingly a more exact expression of the original. It is the general excellence of the revision that makes the faults so much to be regretted. Its destiny of course, no one can foretell. The use of it may be its advance into favor. The light its re-

*Lutheran and Missionary.

vised rendering will be continually shedding on difficult passages may win for it a growing love. It will, probably, be long before the new will take the place of the old in our pulpits—if it ever does. But no minister or student of the Bible can afford to do without it; nor, indeed without the Greek text it represents. Its changes and notes will be to him an indispensable critical commentary, and he will have reason for great gratitude to the eminent scholars who have given it to the Church.

ARTICLE IV.

TEN YEARS OF THE CIVIL SERVICE.

By PROF. JOHN A. HIMES, A. M., Pennsylvania College, Gettysburg, Pa.

Having been invited to give to the readers of this REVIEW some account of the aims and principles of Civil Service Reform, and being willing to show my sympathy with a deeply necessary and patriotic movement in our politics, I have consented to take up a subject discussed by everybody, but by no means always intelligently or with substantial agreement as to the method to be pursued in attaining the object proposed. The earliest, most earnest and most practical friends of reform, I find, are cautious and moderate in their demand for legislation, while the new recruits are naturally more clamorous and radical. Though legislation is greatly needed both for the instruction and the protection of the executive department, that which is called for is not of a revolutionary character; and it will be evident to any one who studies the history of the subject for the past ten years that very much will always depend upon the wisdom, the firmness and the patriotism of the President. It will also be seen that because of progress made within the decade we have now a civil service reasonably efficient, and, notwithstanding thefts and gross carelessness in some quarters, not unreasonably expensive. What remains to do is to fix by law and extend the improvements already in part accomplished, and to prevent the use of the agencies of the civil service for ulterior purposes detrimental to the public honor and welfare.

It seems best, in pursuance of my task, instead of enlarging

upon some part of this subject, to take a general view of the recent condition of our Civil Service; the costliness and tyranny of the so-called "Spoils System," with which all that is worst in our politics is allied; and the plans proposed and tried for the remedy of existing evils.

Since the mischiefs of our present system have their development in the appointing power conferred by the United States Constitution upon the President and other officers, we notice first the nature of that power and the manner in which it is exercised. The clause conferring the power is as follows: "He [the President] shall nominate, and by and with the advice and consent of the Senate, shall appoint ambassadors, other public ministers, and consuls, judges of the Supreme Court, and all other officers of the United States, whose appointments are not herein otherwise provided for, and which shall be established by law; but the Congress may by law vest the appointment of such inferior officers as they think proper, in the President alone, in the courts of law, or in the heads of departments." The number of persons regularly holding office under the United States in virtue of such appointments is perhaps not far from 100,000, of whom more than half are connected with the Post Office and about 15,000 with the Treasury Department. Besides these, there is an indefinite number of persons employed temporarily and in subordinate places—contractors, messengers, store-keepers and laborers of all kinds.

The President himself appoints very few of these officers. Of the 44,835 postmasters in November, 1881, only 1886 were appointed by him, and the whole number of "presidential offices" in the various departments is something over four thousand. The Courts appoint their own officers. The Heads of Departments appoint the greater number of inferior officers. In the New York Custom House there are over 1000 appointed by the Secretary of the Treasury on the nomination of the Collector. The Post Office in the same city employs about 1200 clerks, carriers, engineers, watchmen, &c. From this there is every grade of office down to that in the wilderness where the annual compensation to the postmaster is four cents. Nasby's well-known solicitude about the office at the Cross Roads has led

many unconsciously to form a very exaggerated idea of the emoluments belonging to offices of the lower grade; and it will, therefore, be a real surprise to learn that more than one-half of the postmasters in the United States receive less than fifty dollars per annum, and from twenty to fifty in each of several southern states less than one dollar. Many hold their offices as a convenience to the public and not as a personal advantage.

Some of the superior offices are in their very nature political and the incumbents must be so dependent upon the President as to enable the party in power to carry out its principles. Such are the cabinet offices, the foreign missions and perhaps the governorships of the territories and a few others. The President may in such cases exercise the power of requiring the resignation of the appointees, with less regard to their general capability or faithfulness, whenever they fail to work heartily in cooperation with his plans.

But by far the greater portion of the offices are merely of a business nature, subordinate to the great departments of the government. Receiving and distributing the mail, collecting and disbursing the revenue, performing clerical work, can be done as well by the opponents as by the supporters of the administration. The advocates of Civil Service Reform demand that such offices shall be filled on business principles and without regard to party affiliations. This would result, as has been proved in this country and elsewhere, not only in a cheaper and more efficient service, but in greater loyalty to the government and a loftier patriotism.

In fact, however, the federal offices have for the last fifty years, ever since Jackson's administration, been regarded as the "spoils" of the party that wins the presidency. They have been held out during election campaigns as the reward of success to those who worked hardest under the direction of party leaders. Office-holders belonging to the party in power knew that their continuance in office depended upon the success of their organization, or even upon the success of their faction. Adherents of the party out of power knew that their own attainment of office was impossible without a change in the political complexion of the government. This is the meaning of the desperate

clamor for a "change," when no good reason for it appears. Thus a new element of bitterness is added to our election campaigns, and no method likely to ensure success is too dishonorable to use. Falsehood, personal abuse of candidates, forgery and bribery have been freely resorted to in the campaign, and on election day illegal voting, intimidation of voters, false counting and every species of crime against the ballot-box, have been committed, commonly by those who had personal interests at stake.

But what has been the effect upon the service itself of inducting into office men whose only qualification is slavish obedience to party mandates? One natural result has been the burden of supporting at government expense a large proportion of drunken, idle, stupid and utterly unprincipled men. The nation has never been without faithful and efficient servants, and the prevalence of the "spoils" theory has never made the service as bad as it could be, or tended to be, or even has been in Great Britain; but various congressional investigations have disclosed facts sufficiently humiliating in New York, Washington, and other cities where there are many offices. A second result has been a great multiplication of offices beyond what the public service required, in order to reward as many as possible of the clamorous party workers. Still another has been the frequent removal of office-holders, to make room for others waiting for their turn. It is not hard to understand how these things have detracted from the efficiency and added to the expensiveness of the public service.

In 1877 a committee of experts decided that the Bureau of Engraving and Printing at Washington could discharge 439 of the 958 employees and save \$390,000 of the expenditure. In some cases office-buildings have been so full of employes that they have hindered efficient work by being in each others' way. We have heard of sinecures the holders of which are said in certain cases to have lived hundreds of miles away from Washington, while their light duties were easily performed and their salaries drawn for them by their friends. Wages were sometimes reduced, not for the sake of economy, but to give employment to others who were not needed. The Jay Commis-

sion in 1879 reported that they found in the New York Custom House weighers receiving \$2500 per annum and rendering "but little, if any, personal service to the government," clerks receiving \$1200 per annum, in some instances performing no duty, men employed under different pretences as a reward for political service, sixty or eighty persons in some districts doing the work of thirty-five. The Commission advised that one-fifth of the whole force be dismissed; it was done, and the diminished force collected an increased revenue.

In the five years preceding the appointment of Collector Arthur in 1871, under three scheming partisans, Smythe, Grinnell and Murphy, there were 1,678 removals in an average of less than 900 officials in the New York Custom House. "*The aggregate was very nearly equal to the removal of every official twice in that time,*" says one in exposing the iniquity. The "spoils system" is a native of New York and seems to have been tried there more extensively than anywhere else. Similar phenomena were exhibited in the Post Office and wherever there was a collection of federal office-holders. Of course, such a system is fatal to economy, for under it the utilization of acquired skill and experience is well-nigh impossible, and the nation is always exposed to losses on account of the unskillfulness of new hands or the blunders of the utterly ignorant, to say nothing of the dishonesty of those who are willing to regard their offices as legitimate spoils to be used for personal advantage.

The offices are not only regarded as a lawful reward for party service but are treated as a means for perpetuating a party or clique of politicians in power. Herein lies the abominable tyranny of the system—tyranny exercised by the party leaders first over the office-holders themselves, and secondly, and no less gallingly, over the whole body of the people. The office-holders are obliged to bear the expenses, legitimate or illegitimate, of the political campaigns, and to become a machine for grinding out nominations, at the will of the "bosses," to the various elective offices. The "bosses" always select an obscure or a weak candidate, one whom they can control, and never willingly

permit the will of the people to take effect in the choice of a candidate who is prominent or self-reliant.

Under the "spoils system" the power of removal without cause enables party managers to extort from office-holders yearly from one to five per cent. of their salaries for party purposes. Facts have come under our notice to show that even the obscurest village postmaster, with his two or three hundred a year, does not escape this extortion. No one must rebel who is unwilling to lose his place. The terror of the system remains even where the principle is professedly abandoned, as very recent events in the New York Custom House seem to prove. In favored cases the incumbent cheerfully pays his tax for the privilege of holding his sinecure, but the extortion is often a real hardship. In cases when the salary is high enough easily to suffer the subtraction, the nation is paying more for the service than it is worth, and thus as truly bearing the campaign expenses of the party in power as if the sums were appropriated directly from the national treasury.

This brings us to the most serious consideration of all, the tyranny exercised through the "spoils system" over the whole body of citizens. The Opposition party is put at a disadvantage from having to pay part of the campaign expenses of its opponent as well as the whole of its own. The Administration party, when the machine has full sway, is powerless for independent action, can do nothing but ratify the will of the bosses, and the right of suffrage is scarcely worth possessing. Where the machine exists its working is substantially as follows: A man sufficiently shrewd and unscrupulous rises, we will say, from the dignity of a county or ward politician to that of United States Senator. The part of the Constitution which directs the President to advise with the Senate in making his appointments is interpreted by the Senator to mean that he himself is to have virtual control of all the appointments in his own state. Through what is called the "courtesy of the Senate," which will not confirm an appointment distasteful to him, he clearly has a very considerable power over the executive department of the nation to compel the appointment of his own friends and help-

ers. On the other hand, he has a like influence over the appointees, all of whom hold their places in virtue of the Senator's favor and good will. He may find it to his advantage to give to the representatives of his state in the House partial control of the appointments in their own districts. As the price of enjoying these privileges all the officials in the state are bound to do the Senator's bidding. And not only the actual appointees, but all who expect to apply for office in the future see the importance of doing the work required by the party managers. In every county and township these senatorial "bosses" have their friends who serve on county committees, manage the primary elections, and send to the state conventions men who will vote as the machine requires. The nominees of the state conventions must always be the friends of the "bosses," and thus the latter come to control elections as well as appointments, state as well as federal offices. This is the ideal condition of the machine, but its actual working in the great states of New York and Pennsylvania does not differ much, at times, from what we have described. Occasionally the "courtesy of the Senate" may fail and the Executive may refuse to be coerced. At home there will be constant rebellion against dictation, but usually it can avail little against the perfect organization, compacted by self-interest, of the machine forces. Its agents are found all over the state, and even if revolt be successful here and there, it is probable that the organized forces led by the "boss," in person or by deputy, still will be in the majority. This is a brief account of the state machine or ring, though I am well aware that many features have been omitted; there are also county rings and city rings, sometimes in one party sometimes in the other, but all worked by the same motive force, the power of patronage, of assigning contracts, of disbursing public money. Without this power of patronage the tyranny of "bossism" will vanish; take away from it the control over offices and the people are emancipated.

That we have now a tolerable Civil Service, and that things are not so bad as the logic of the situation would lead us to infer, is due to the protests and efforts of reformers. Scarcely had the more urgent questions of the war subsided before it be-

gan to be perceived that the obedience to leaders which the war rendered necessary and patriotic might become an intolerable bondage. The abuses which had crept in while the attention of the people was directed to more vital interests began to be felt as a burden and a shame. The scandalous administration of Murphy in the New York Custom House drew thither a congressional committee of investigation, and was the occasion of that statement in President Grant's message of December, 1870, that "the present system does not secure the best men and often not even fit men for public places," and of that appeal to Congress for aid in reforming the Civil Service.

The appeal secured the law of March 3, 1871, under which was appointed the Civil Service Commission with Mr. Dorman B. Eaton as chairman. Rules providing for *open competitive examinations* of those applying for positions in the public service were framed and went into effect January 1, 1872. The experiment was tried in Washington and New York, and gave satisfaction to all but the managing politicians. Men and women of merit were gradually winning their way into the public service; the removals under Collector Arthur in the New York Custom House in five years and four months were 144 as against 1678 in the five preceding years. But these new public servants would not submit so tamely to the extortion of percentages, or perform the tasks formerly demanded of the henchmen. The party managers were dissatisfied, and after two years of trial Congress refused to vote the amount needed (\$25,000 a year) to carry on the reform. The urgent messages of President Grant asking appropriations for this purpose were unheeded, and his Executive Order requiring the extension of the rules to the custom house district of Boston likewise failed of being carried into effect.

The administration of Collector Arthur, much as it was an improvement on the previous scandalous administrations, was still suspected of harboring gross abuses, and a committee of investigation, of which the Hon. John Jay was chairman, was appointed by President Hayes soon after his inauguration. Political assessments were the rule, and it was charged that officials, having complied with the demands, sometimes undertook

to "repair their diminished salaries by exacting or accepting from the merchants unlawful gratuities." The number of officials, as we have seen, was found to be excessive, many were incompetent, the salaries and wages were too high, and fraud and smuggling were estimated to have robbed the government of revenue to the amount of many millions yearly. The commission advised the dismissal of one-fifth of the whole force and it was done. The amount paid to weighers and gaugers was reduced from \$346,524.80 to \$211,900. Notwithstanding these damaging facts, Mr. Eaton, who gives them, says that "under such a system the men are few indeed who would have done as well as Collector Arthur, thus hampered with so many party ties and obligations." The resistless pressure brought by managing politicians to bear upon the Collector must be taken into account, if we would understand this favorable judgment of Mr. Arthur. The state of affairs was like that described in a speech of General Garfield in the House of Representatives in 1870: "We press such appointments upon the departments; we crowd the doors; we fill the corridors; senators and representatives throng the offices and bureaus until the public business is obstructed; the patience of officers is worn out, and sometimes, for fear of losing their places by our influence, they at last give way and appoint men not because they are fit for the position but because we ask it." The suspension of the Civil Service Rules in the latter part of Gen. Grant's administration was followed by a tremendous rush for place, and the Collector himself complained to the Jay Commission of the "ten thousand applications for office from all over the country."

President Hayes, firmly committed to Civil Service Reform in his letter accepting the nomination to the presidency and perhaps still more by the circumstances of his inauguration, determined to attempt what could be done without the help of Congress. His famous Civil Service Order No. 1 was leveled at the interference of government officials with popular elections. It directed that "no officer shall be required or permitted to take part in the management of political organizations, caucuses, conventions or election campaigns." It was for disregard of this order that in July, 1878, Collector Arthur, Naval Officer

Cornell and Surveyor Laflin were suspended from office and Messrs. Merritt, Burt and Graham appointed in their places.

Early in 1879 a new enforcement of Civil Service Rules and competitive examinations began in the various offices of which these new men had become the heads. In response to a call of the Senate for the Rules of admission to the customs service at New York, those rules were transmitted to that body by Collector Merritt, through the Secretary of the Treasury, in February, 1881. An inspection of these rules will convince any reasonable man of the weakness of the objection that competitive examination will not secure civil officers with practical business capacity. The rules properly provide for giving a certain preference to those who have served honorably in the Federal army or navy. Certificates of character from responsible persons, and of health and physical capacity from physicians, are required. There can be no inquiries about political or religious views or affiliations. No recommendations or influence can avail, and each man must stand or fall solely on his own record. The questions asked are to be such as will best test the applicant's fitness for the position to be filled. To test practical business capacity, the first appointment is only for the probationary period of six months, and a full appointment will then be made only on condition that practical capacity has been shown. The appointing power can make an appointment or promotion from the three names standing highest on the list of applicants, a provision which prevents too great restriction of choice.

The excellence of these rules has been proved by nearly three years of trial. The Custom House has ceased to be a partisan fortress, and the cost of collecting customs has fallen from .6186 of one per cent. under Collector Arthur to .4128 of one per cent. under Collector Merritt, a reduction of nearly one-third. Something must in justice be attributed to the fact that Merritt found the office in a better condition than did Arthur; something more to the fact that the whole amount of revenue during the period of financial depression was less, and it is always relatively more costly to collect small than large sums. Much was gained by the reduction of the force, and the last few months of Arthur's administration show a decided improvement on the

rest. But aside from this there remains some gain in economy attributable to the superiority of the new system of appointment and general management.

With some show of reason the Civil Service Order of President Hayes was complained of by officials, because it curtailed their privileges as citizens. With a proper system governing appointment to office and removal therefrom I cannot think that this order would have been necessary, and perhaps the remissness of the President in enforcing the order in some cases may be accounted for on the supposition that he saw its faults. The end was laudable, but the means of reaching it was unfortunate. Under the plan of appointing to office only for merit and of removing from office only for cause, the Civil Service is unlikely to contain a dangerous proportion of managing politicians, particularly as their interests will no longer lie along the path of tricks and corruption, but along that of fidelity and improvement in their work.

The first step taken by President Garfield was in the direction of making the tenure of office secure to the office-holders during the period of appointment. This manifestly falls short of what is needed, and had he lived, more would doubtless have been attempted; for his cabinet, even those before indifferent to the reform, have with one voice declared their conviction of the evil and mischievousness of the "spoils system" still too much in vogue. The death of General Garfield at the hands of a villainous champion of the "spoils system" will certainly impress the people still more with the necessity of working this great evil out of our politics.

The recent utterances of President Arthur on this subject in his message to Congress do not indicate to my mind that he intends to take the lead in the proposed reform. He gives expression to some very just and important considerations, but they look in the direction of criticism and caution rather than encouragement and progress. It must be admitted that he has had exceptional opportunities for observing the working of various methods, and he freely gives the result of his observations, but in a manner that treats the whole movement for reform as something which others have originated and become respon-

sible for, and which he will look upon without personal satisfaction, if it succeeds, and without regret, if it fails. He still clings to the notion that competitive examinations are likely to "result in the practical exclusion of the older applicants, even though they might possess qualifications far superior to their younger and more brilliant competitors." The report made by Collector Merritt less than a year ago should have laid this objection to rest. He says: "It was also predicted that only young men, fresh from school, would compete, but the records give the average age of all the 731 competitors as 39 years, and the average standing of the first 375 was, by age, as follows:

From 18 to 29 years, inclusive,	64.30
From 30 to 45 years, inclusive,	67.74
Above 45 years,	57.93
The average age of 123 appointed to permanent positions was thirty-five years."	

But the President's power to make rules for the service extends only to the limit of his own term and cannot prevent one of the greatest of the evils connected with our present practice—the rush for office and the complete revolution at the beginning of every new administration. Congress must make the regulations for appointment and removal a part of the supreme law of the land which is not abrogated by the accession of a new Executive. The first duty of the Executive is to keep in his own hands the power conferred by the Constitution, to resent any attempt of Congress at dictation of appointments, and to make the power of patronage not worth possessing. Then Congress will be the readier to abandon it altogether, and to make the tenure of office independent of individual or party preference. Bills looking to the improvement of the service have at various times been brought into Congress, and of these the most noteworthy have been those of Senator Pendleton, of Ohio, presented in the Senate December 15, 1880. That the Opposition should make the most vigorous movement in this direction was perhaps to be expected, but this should not prejudice the cause in the eyes of the Administration party; and the chance for securing proper legislation seems now more favorable than ever before.

The first of Mr. Pendleton's bills (there are two) provides for entrance into public service through competitive examination, and specifies the exceptions that may be made; provides for a Civil Service Examination Board and defines its duties; prescribes the way (somewhat narrower than that of the New York Custom House rules) in which appointments and promotions shall be made; does not allow preference for army or navy service; permits the taking of a fee from applicants for examination; gives to the Board power to determine what misconduct and inefficiency shall be sufficient for the removal or suspension of officers; how charges may be preferred, &c.

The second bill is intended to prohibit, under severe penalties, Federal officers, claimants and contractors from making or receiving assessments for contributions for political purposes.

The weak points in these bills have already been partly brought out in newspaper discussions, and will doubtless be still further exposed in congressional debate, but they have the merit of indicating clearly the evils to be met. The general tendency to extravagance in legislation must not be forgotten, and the danger that, if we go too far, there will be a revulsion which may leave us worse off than now. The foes of Civil Service Reform will ask nothing better than impracticable and injudicious laws to make the present movement odious. I cannot believe, therefore, that the second bill of Senator Pendleton is necessary or well-timed. Let it be seen whether the tenure of office made secure and permanent by the first bill would not correct the evils at which the second is aimed, or at least reduce them so much that they would be insignificant. It is a general conviction that when a man has honestly earned his money, whether in the public service or elsewhere, he should be permitted to spend it for any legitimate object that he will. With a secure tenure of his place, the office-holder will no longer be at the mercy of the managing politician or have a stronger personal interest in party success than the average private citizen. Admitted to the service by his own merits, and not by the recommendation of some party chief, the official will probably feel that he owes no more than any other citizen to partisan politics. Not unless the safety of the body politic clearly re-

quires it, should the 40,000 or 50,000 office-holders affected by Mr. Pendleton's bill be deprived of their full rights as citizens. Even Mr. Eaton says: "Public officers, like other citizens, should of course be allowed to freely make contributions in aid of their own views of politics or religion" (*Civ. Ser. in Great Britain*, p. 411).

But on February 16, 1881, Mr. Pendleton reported from the Select Committee, to which the matter had been referred, a bill differing in many respects from his own and containing substantially the points that have already been tested and approved in the Civil Service. It provides for competitive examinations for admission to the customs, postal and other kinds of service in offices "where the whole number of clerks and persons employed shall be altogether as many as fifty." Since there are very few of these large offices and since competitive examinations would confessedly be superfluous and even absurd as applied to the offices scattered through the smaller cities and towns of the country, it will be seen that something more than competitive examination at the entrance is needed to make the public service efficient and free from scandal. The power of removal needs to be guarded more than the power of appointment. The law should absolutely forbid removals except for cause. To guard against fraud the tenure of some offices with supervisory power should perhaps be for a term of years, but in other cases the tenure should be during good behavior and ability to perform the duties of the place.

Such a tenure is objected to on the ground that it would create an aristocracy of office-holders. The objection originates with that oligarchy which has despotically controlled the party organizations and defied with the aid of the "spoils system" the popular will in nominations, elections and appointments. It is echoed by petty office-seekers, who, despairing of getting office on their merits, expect to secure the prize through servile allegiance to some party chief. A sufficient answer is that the plan proposed would only take us back to the practice of the early days of the Republic, when, until the Burrian doc-

trine of spoils came into acceptance it was thought scandalous to remove an officer without cause.

On the other hand, a permanent tenure (not tenure for a fixed time only) would do away with that rush of office-seekers after every inauguration of a new Executive; it would give time for proper acquaintance with applicants and for intelligently filling the less frequently occurring vacancies; it would diminish office-seeking itself, the bane of private prosperity, if but few offices were open at one time; it would limit the influence of party "bosses" and allow the people to choose their own rulers under the natural leadership of intellect rather than cunning; it would moderate the bitterness of partisan politics, if the struggle in our campaigns were no longer a general scramble for office, but were raised to the higher plane of principles of government.

But it must not be imagined that any laws can be invented which by their automatic action will give us good government without constant attention on the part of the governed. Laws can assist in bringing villains to justice only when the people are public-spirited, and all statutes are valueless without that "eternal vigilance" which "is the price of liberty." The record and the spirit of every candidate for office must be challenged, and all those who manifest any feeling of tenderness for the corrupt and corrupting "spoils system" must be refused our suffrages. The primary elections must be guarded so that the best men may be nominated. The work of a delegate is soon over, but its proper performance is indispensable to a good and pure government. Let us seek for such as not only sympathize with the old Roman spirit which would "have one man but a man," but also the correlative of this which would have a man to be a whole man and not a mere puppet to dance as the "boss" waves his wand. Then shall we escape such exhibitions as that of the "306" at Chicago, and the scores and hundreds of annual illustrations on a smaller scale of the same depraved principles. Until then let us not boast of our freedom.

ARTICLE V.

THE YOUNG AND THE GERMAN LUTHER.

By JOHN G. MORRIS, D. D., LL. D., Baltimore, Md.

It would not be hard to show that most of the great events in Church and State, in literature, art and science—in war, discovery and invention—in almost everything that advances human knowledge and ennobles mankind, have been conceived or accomplished by young men. The whole range of history demonstrates this fact, from the time of Joseph in Egypt, and earlier, down to the present time. It is not meant that aged men have not contributed a large share to the improvement of their race in the various departments of knowledge, but he has not read history with the greatest attention, who has not observed that young men, for the most part, have taken the lead in the great events which history records. Through all the ages down to Luther and for four hundred years since, every epoch of the world, has borne striking evidence of this fact.

Let us look at the young Luther in the history of the Reformation and consider the wonderful Providence of God in employing him at the early age of 34, in producing such a revolution in the thinking and acting of men, in liberating the human mind from bondage—in exhibiting the Gospel in its purity to a benighted and priest-enslaved generation and in elevating man to his proper dignity and position.

That an obscure young monk, in the full vigor of advancing manhood, should be the first of all the learned men of Europe to strike the heaviest blow at popery and thus begin the stupendous work of reclaiming the Church from idolatrous superstition, doctrinal error, papal despotism, moral corruption and sacerdotal insolence, was, in itself, an extraordinary fact. An adventurous young man was he verily, to rise up of himself against the whole world in the face of the learned and the powerful, and to declare the uncorrupted gospel, and challenge all

the universities to the combat! What lion-like resolution—what iron nerve—what unflinching boldness—what confidence in God!

“O that the soul of Luther
Were on the earth again.
The mighty soul whose mightier faith
Broke ancient error's chain
And flashed the rays of God's own word
Through superstition's night,
Till the Church of God that sleeping lay,
Awoke in God's own light.”

This act of youthful daring was not a mere accident or blind chance, it was not the inconsiderate outburst of a presumptuous or ambitious young man, who aimed at notoriety at the expense of comfort or position, but it was a decree of the Almighty—a predestinated fact, conceived in the divine mind and controlled by the divine hand. It was designed in order to glorify God in bringing unnumbered blessings upon men, and this is easy of demonstration.

1. *The vigorous energy* and we may say, *the audacity of a young man*, were much better adapted to the commencement and successful prosecution of one of the most difficult and dangerous works ever undertaken by uninspired man, than the timid caution, the wavering hesitation and the pusillanimous delays of old, though in their proper sphere judicious and useful men. Young men, it is true, have less experience in the ways of the world, and hence a more indistinct foresight of the results of an enterprise. They sometimes, from lack of judgment, commit monstrous blunders in executing momentous measures, and it is because they have undertaken enterprises based upon ambition or hope of gain; relying upon their own strength and presumptuously attempting schemes which they have neither talent nor grace to accomplish, they ingloriously fail. But the young man who has consecrated himself to the service of God, and who constantly seeks divine direction—whose soul is animated with a burning desire to glorify his Maker, and is willing to suffer martyrdom, if necessary, for his Lord's sake—the young man of cultivated intellect, generous impulses and of a sanctified heart, is the instrument whom

Heaven selects for mighty events in His kingdom. He disregards real or apparent difficulties—he is ready to face danger and meet the most formidable foe—he is undaunted by occasional defeat—patiently endures toil and laughs at calumny. Older men are sensitive to reproach and persecution—often irresolute in action and shun exposure to peril. Hence throughout all history, you will find more young than aged heroes.

“Youth, with swift feet, walks onward in the way ;
The land of joy lies all before his eyes ;
Age, stumbling, lingers slower, day by day,
Still looking back, for it behind him lies.”

Though undoubtedly stimulated by divine Providence to commence this work, and not rushing into it from inconsiderate youthful impulse, yet he could have had no very clear conception of the difficulties, hindrances and perils of the work. His youthful ardor blinded him to the opposition he would encounter, and he presumptuously thought that all around him would cheerfully coöperate with him in his work. Eager hope gilded the future with a roseate hue, and all before him was brilliant sunshine. It was only some time after, that clouds began to darken that glowing horizon and his jubilant spirit was saddened. He soon found himself entangled in unforeseen troubles and vexations. He was not only fiercely opposed by embittered foes, but even what was still harder to bear, very few friends dared openly to sustain him. Had he been an older man he might have hesitated and great advantages might have been lost, but he could not do it without violating his conscience, and besides, “his young blood run riot in his veins” and urged him to action. Had he known before what he soon learned, that he could not prosecute this work without incurring dreadful risks and estranging the kindly feelings of many monastic brethren and colleagues, human sagacity might have suggested the inexpediency of the Theses and the Sermon on Indulgences. The hammer with which he nailed the Theses to the gate of the castle church might have lain in the tool chest unused and the paper on which the propositions were written might have been torn to shreds or thrown into the fire. But remonstrances came too late. The fire had already been kindled—the tocsin had

been sounded. Youthful energy prompted an advance movement; deliberative age would have advised an armistice. He says himself: "When I first attacked the Indulgence and the whole world tore open their eyes and thought that I was going much too far, my Prior and Sub-prior came to me very much alarmed, begging me not to bring the Order into disgrace, for the other Orders were already dancing with joy, and especially the preachers, that the Augustinians are not only disgraced but would also have to burn."

It was too late to recede, and although he expresses his own disinclination to a further prosecution of the business, on account of the desperate opposition of friends as well as foes, (*suorum fratrum et collegium odia acerbissima*) he courageously adds, "Many poor souls are not willing I should give it up and then there is another Person, called Jesus Christ, who says, No! and Him will I follow."

No doubt, owing to his inexperience and want of world-wisdom, he was at first alarmed at the terrible excitement which the publication of the Theses created and was surprised as well as mortified when an old monk said to him after reading the Theses, "O brother retire to your cell and pray, God have mercy upon me?" Even Staupitz although convinced that Luther was right yet was afraid, at first, to come out openly. He was no longer young and was very circumspect. Many older men secretly sanctioned the enterprise but they were too timid to express their approbation. Some of them also believed that the Church was too corrupt to be reformed and that it was madness in a man to expose his life in a cause which never would succeed.

Luther himself was willing to acknowledge that his "youthful fire" may have urged him to engage in this Indulgence Controversy and even in his letter to the pope, he said, "*pro juvenali calore serebar*," or as his own German translation more forcibly may be rendered, "the young fresh blood boiled in me," but still he did not ingloriously withdraw from the field. It is likely that if he had been twenty or more years older, the cunning Miltitz might have persuaded him to recant or at least not continue the fight. At his first interview with Luther, he dis-

covered that it would be hard to induce such a fiery, stalwart young man to lay down his pen and hold his tongue, having the courage to attack the strongly fortified citadel of Rome. And the sly Italian said, "O Martin, I thought you were an old theologian, who disputed with yourself seated by your comfortable stove, but I see that you are still young and vigorous." We must do Miltitz the justice to say that among all the papists who tried to clog the wheels of the Reformation chariot he managed the affair most adroitly, for he did not pour oil on the youthful fire of Luther, but rather tried to extinguish it by copious tears, flatteries and caresses.

He would take a wrong view of the Reformation work, who would hold that after all it was a natural outbreak of Luther's inexperience and want of deliberation. True, He even employed his youthful ardor for this purpose, but heaven also first sanctified and moderated it into a burning zeal for God's glory and the salvation of souls. In his letter to the pope he says, *ego sane, (ut fateor) pro zelo Christi urebar (and adds) sècute mihi videbar.* His vigor and zeal harmonize very well. The sanctifying grace of God does not change the natural temperament of those men selected for mighty deeds; it only improves and moderates them by the infusion of holy sentiments and by directing them to perform their work in the right way. The parents of Sampson thought that his affection for Delilah, the Philistine woman, was unholy, and the phrenzy of youthful passion, but the Scriptures say, they knew not that it was of the Lord, Judges xiv., as the result taught them. Thus God endowed this young monk with a fiery temperament and a courageous heart, but mellowed it by divine grace. These ennobling qualities sparkled out of his dark black eyes at an early age, and men who looked upon his face cast down their own eyes as if unable to endure the glittering light that flashed from his own. But he was not so proud of his brilliant eyes as the Emperor Augustus was of his, who according to Suetonius, was pleased to observe his courtiers abashed before him because the *divine* light from his eyes dazzled their own.

The divinity of the Reformation is apparent from the instrument which Heaven employed to produce it. A young man,

wonderfully gifted, fervently pious, unflinchingly bold, and in every way mentally and spiritually qualified for the work, was the only one employed.

2. Heaven designed to show that the *Reformation was not a work of human wisdom or power.*

A wise man knows full well that any difficult work must be commenced deliberately and cautiously, by carefully considering all possible contingencies; their various relations and probable influences must be compared—the plan of action studiously matured—wise and experienced men called into counsel—the times, places, persons, means, all judiciously selected and systematically arranged. These are the dictates of prudent policy.

If Luther had been an old man and of long experience as a man of business or as a statesman,—if he had been the aged confessor of a mighty prince or the chaplain of an influential Elector, it would have seemed that he had previously deliberated the subject with these powerful men and had secured their coöperation, or, at least, their sanction. It would have been reasonable for them also to draw in the help of neighboring rulers before the first blow was struck at the tyranny of the Pope, or at the unscriptural theology of the Church or the more corrupt morality of the clergy. If these plans had been previously laid and this purely human influence secured, the world would have attributed the Reformation to human power or political wisdom. But Luther was a young man—an obscure monk—a professor and a preacher, who spent his days in study and devotion,—he had never been trained to worldly business or the world's ways in anything,—he did not mingle with the people and much less was he a visitor at the courts of great lords,—his own Elector had never seen him before the Theses day nor for some months after. He was a simple-minded, honest, unsuspecting young man; just the kind of man to be beguiled by an ecclesiastical schemer or a political juggler. But no motives of worldly policy actuated him. The heat of his young blood was moderated by divine grace,—he was bold and unalarmed, and Divine Providence alone preserved him from committing greater blunders than are imputed to him. His

headlong audacity would have plunged him into fearful straits which would have retarded the work, if a higher controlling agency had not held the helm. Was it not too much a venture, humanly speaking, to take the long journey to Heidelberg in 1518 against the remonstrance of his friends, and from which he might have excused himself on the ground of not having a safe conduct, or of his feeble health? Was it not a bold undertaking to engage in the dispute on that occasion on the forty theses, without any reason or necessity? Was it not still more hazardous for him to return to Leipzig without an escort, where he was in peril of being arrested by his bitter enemy Duke George, or handed over to the emissaries of the pope? Was it not an instance of untimely audacity to oppose the papal primate publicly in Leipzig? He ran the risk of incurring the displeasure of his Elector by the asperity of his language and his uncompromising intrepidity, but all these and a hundred other perils did he fearlessly encounter in the furtherance of his cause.

Yet with all the human weaknesses, mistakes and seeming incongruities accompanying the prosecution of the work, it still advanced. God overruled them for good and did not allow them to hinder its progress.

The difficulties of the enterprise show that the aid of the divine hand was essential to its perfection. Erasmus himself acknowledges that Luther had a harder work to reform the Church than the apostles to reform the heathen world in their day, and numerous other witnesses testify to the formidable difficulties which our reformer encountered on every side and at every step he took. All this shows that the hand which did the work was divine.

3. Another reason why this work under Providence was to be begun and carried on by a young man, was that *the old learned and influential doctors of the papal church might be put to shame.*

There are several strong Scripture texts which may be appropriately quoted here. "They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities; and I will move them to jealousy with those

which are not a people." Thus spake God to the Israelites in Deut. 32 : 21.

God foresaw that an old man, however eminently endowed, would not have years enough to complete the stupendous work; that his strength would soon have failed or that he would become inefficient from discouragement or alarm, but He "moved His enemies to jealousy" by a young man unsupported by influence, unknown to the theological world, without rank, title or wealth. It was doubly mortifying to their learned theologians, professors and universities that an obscure monk should presumptuously dare to teach them. "They make a great outcry about it," he writes, "that I alone should dare to rise up and teach others." Pope Adrian was terribly excited to "jealousy" when he contemptuously threw it into the Elector's face, that he had more regard for Luther than for the whole Roman Church. This same pope severely reproved the whole German nation for allowing themselves to be misled by an apostate monk. George, Duke of Saxony, in a letter to a high official, expressed his mortification in severe terms that a low born, unworthy monk should of himself rise up against the Roman hierarchy. The Imperial Secretary when passing through Wittenberg, abused Luther outrageously, and among other things said it was disgraceful to the learned men of Wittenberg, that they should allow themselves to be hoodwinked by a monk of poor parentage and of no titled kin.

The prophet Isaiah 29 : 14, has expressed it well: "Therefore I will do a marvellous work among this people, * * for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid," and to execute this purpose, the apostle, 1 Cor. 1 : 27, tells us "that God hath chosen the foolish things of the world to confound the wise * * and the weak things * * to confound the mighty."

The official standing of the Reformer roused their "jealousy" and inflicted most painful mortification. He was nothing but a monk who had to fall on his knees when a cardinal approached him—nothing more than a preacher in a small, ill-built, poor town, but yet this "weak" man "confounded the wise" and put the haughty to shame. "I know well," writes Luther, "that

there are some fools among the bishops and priests who acknowledge there are many errors in the papacy, but they grumble and say that it is not becoming in Luther to change them. Why, the bishop of Saltzburg has said that he could sanction our doctrine but that it was intolerable that he should be reformed out of a corner by an obscure person. And he moreover said, that if they had not condemned Luther beforehand, they would proceed to do what he has undertaken, that they might have the credit and honor of carrying on the great work of Reformation." A bishop of Constantinople openly declared: "We must hold a Council, for it is true that there are many disorders and abuses in the Church, but yet the Emperor should first put down the Lutherans, so that it might not be said that we were reformed by a wretched monk of no rank or name." They confess that what Luther writes is true, "but because we have not taught thus, the emperor must suppress his work by the sword. We will not consent to be told the truth by an ecclesiastic of no exalted standing." Job 12 : 5 puts it forcibly: "Though the upright man is laughed to scorn, yet as a lamp despised in the thought of him that is at ease, he still stands and throws his enlightening rays all around." Luther again says: "When I was a young preacher, I was very earnest and sincere and wanted to make everybody pious, but some said to me, 'you have too yellow a bill (you are too young) to pretend to make these old sinners pious.'" It must have mortified such men as old Prierias, Hochstrat and other antiquated papists, when the young Luther led them to school and taught them, that in theology in comparison with him they were very moderate men. The old Duke George derisively called Melanchthon Luther's coadjutor, *the young little man*.

4. Finally, it must have been mortifying and vexatious to the papal court *that the Reformer should be a native German*, who led it into such straits that all its Italian resources of learning, wealth and power could not extricate it. In the eyes of the Italians the Germans were stupid, besotted, uncultured barbarians. Varillas said: "It seemed that nature had imparted Italian genius into Luther's German head," as though a German mind was incapable of conceiving any great thing.

Their contempt for Luther's nation was expressed in many unbecoming ways, in actions, pictures, pasquils, distichs. Some are not fit for "eyes or ears polite" and I will content myself by giving a few of their calumnious verses. One of the many runs thus:

Illius (Mahumeti) illecebris Arabum gens barbara capta est,
Ceres Germanorum barbara capta tuis.

Another is

Die, Martine, precor (sed vera fateri precanti)
Me stupidum, ut pinguem Saxona, nolo putes.

But, for this reason God selected out of the many nations enslaved by popery, a German, a Saxon, that he might confound the wisdom of the proud and self-conceited great men at Rome and thus overwhelm them in shame and confusion. For if it had pleased God, He might have brought about the same happy results through the English Wickliffe or the Italian Savonorola. The superintendent of the cloister at Weimar, either from sympathy, or more probably, timidity, was very much concerned about Luther, because he would have keen-witted, astute and learned Italians to contend with, and said to him: "Dear brother, in Augsburg you will have Italians, the sharpest and the subtlest theologians as your most violent opponents, who will give you enough to do and put your wits to a stretch. I am very much afraid that you cannot successfully withstand them and that the end will be that you will be cast into the fire and be burned." And we must admit that it would have been a sad day for Luther if all had depended upon mere human wit and artifice. But the truth of what is written was shown, "He disappointed the devices of the crafty, so that their hands cannot perform their enterprise, * * the counsel of the froward is carried headlong. They meet with darkness in the day-time and grope in the noon-day as in the night. But he saveth the poor from the sword, from their mouth and from the hand of the mighty," Job 5: 12-15.

It is not an unwarranted stretch of fancy to presume that we may herein discern a secret retributive act of the Most High, that the pride of the popes and of the magnates at Rome should be humbled by a man of that people, whom they had most cruelly oppressed and insulted. They indeed flattered the

Germans with fulsome praises for their piety and loyalty to the Church and this species of piety was for many years very patient and longsuffering; for a long time they uncomplainingly endured the Indulgence traffic and other modes of robbing them of their money. But the oppressed Germans began to see that their good nature was imposed upon. When the popes aimed at overshadowing the splendor of regal or imperial crowns by the superior brilliancy of their own and loaded their nephews and other relatives with wealth untold to be expended in debauchery, the poor, kind-hearted Germans contributed the largest share, and it is said that tons of gold were transported over the Alps that had been wrung from the Germans. And yet they were compelled to hear the reproach, that they gave less than other nations to the papal treasury. It became a proverb in Rome, "Pick money from those German fools in any way you can." They were laughed at in Rome for stupidly allowing themselves to be thus fleeced by papal minions.

It was not only the people who were thus shamefully oppressed, but the German emperors also were outrageously insulted. Luther once writing to his wife, says in deep humiliation: "It fills me with indignation and shame, yea, even pity, whenever I think of the contempt and mockery which the pope shows toward the emperor and princes, together with the whole German nation. Good Heavens! with what audacity and insolent boldness he makes sport of them. He has led them about like irrational beasts and dragged them where he chose and has employed them as instruments of murder, war and robbery, and in all manner of rascality and wickedness in which the papists indulge and with which the devil inspires them."

Instead of moderating their tyrannical oppressions, when their throne was shaken by the advancing Reformation, and showing the least disposition to conciliate the Germans by reasonable concessions which might easily have been done to their great advantage, their demands became more exacting and their claims more exorbitant. They threatened the electors with the direst vengeance of the Church and addressed them in language which would even ill become a master when reproving a menial. The patriotic heart of Luther was fired—he could not stand this

proud attempt to humble his Sovereign,—in words, perhaps somewhat too violent, he hurled back the insolent charge and vindicated the character of his beloved people. His language is keen, incisive, cutting to the very marrow. He exclaims, "Who hereafter under the whole heavens will respect or fear us Germans, when they hear that we allow ourselves to be hood-winked by the accursed pope—to be made to play the fool and to act like monkeys—to be treated like children, yea, like blocks and stones. They want us to act against right and truth even in the Diet, by adopting their blasphemous, sodomitical, disgraceful doctrine and life. Every German should regret that he was born a German, or is called by that national name." He implored the elector to ask the legate (Cajetan) for a list of the alleged errors which he taught, promising to renounce them all if they were refuted by Scriptures. "If I do not follow that which they may show me to be true contrary to what I have taught, may God withdraw His mercy from me and may no man ever do me a favor." The elector acceded to his request and in a remarkable letter to the legate, begged him to present in writing, the errors imputed to Luther, and the grounds on which he was denounced as a heretic. Was it done? Not in the least, but it was only more vigorously demanded that the elector should put Luther to death or deliver him up to Rome, that he might there be executed as a heretic. Did this mean anything else than that the elector himself should close his eyes against all right and justice and take the life of a man who had committed no other crime than opposing the false doctrines and loose morals of the Church—who had not been tried upon any charge and whose life was irreproachable? Did it not amount to requiring him then to stain his hands with the Reformer's blood merely to gratify the insatiable vengeance of his enemies? Yes, he was in fact, asked to deprive his newly established University of its chief ornament, by putting him to an inglorious death, to violate his own conscience, to disgrace himself in the eyes of all Europe and of after generations, to bring upon his own soul the horrible crime of signing the death warrant of one of God's chosen servants and all and only because the pope in his insolence desired it.

But the time of retribution came when the court of Rome should suffer for its atrocities against the German people. The young David was raised up from the German Israel, who would do battle against the proud Goliath of Rome—who would preach and write against her abominations—and open the eyes of a large portion of the Germans to see the light of the pure gospel. They were taught to feel the crushing weight of the yoke which they had patiently worn so long. The vindicator of German liberty—the emancipator of the people from their oppressive thralldom demonstrated to them that they had been degraded, impoverished, demoralized by the intrigue, deceit, “damnable doctrines” and human inventions of Rome. His potent voice and incisive writings convinced them that they as Germans had long enough submitted to this ecclesiastical bondage, and that the day of deliverance had come. Pope, cardinals and all the magnates of Rome were made to feel by the hand of a German that the German nation would secede from the errors and denounce the enemies of the Roman hierarchy and would withdraw from the rule of Roman sovereignty. Rome was also to suffer the mortification of seeing other European countries abandon their allegiance to her government and declare their independence of her political and spiritual thralldom, and the vexation was the more galling because a despised Saxon was the author of this mighty reformation. The stream of German gold flowing to Rome was stopped, the sale of indulgences in the market places was no longer advertised by the town crier, the princes no longer held the stirrups of cardinals when they mounted their royally caparisoned horses, and the people no longer groaned under spiritual oppressions which human nature could not endure.

Heaven avenged itself of Roman cruelty practiced against the German nation, and selected as its instrument one of her own people, that the proud oppressor might be the more deeply degraded. The GERMAN Luther was the heaven-appointed emancipator of the GERMAN people.

ARTICLE VI.

EVOLUTION AND THE SCRIPTURES.

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The question which it is proposed to discuss in this paper, is the following: *What is Evolution? Is it in conflict with the Scriptures? and, if so, wherein?*

The man who reads, though his reading be but the periodical literature of the day, knows that there is a something called Evolution upon which much of the intensest thought of the times is being exercised. And such is the confusion of uttered and printed thought with regard to it, that the term has become a very troublesome one in the most learned as well as in the most popular literature of the day. We find it in every department: in books, reviews, magazines and in the newspapers; in the oration, the sermon and in the college essay; and in the social life of reading people the term comes glibly from the tongue of nearly everybody. But notwithstanding this apparent familiarity with the term, it is nevertheless a fact, that to the majority of even the reading classes, it is in literature what Barnum's "What is it" was in the showman's department; it is a "What is it;"—and about for the same reason, namely, because it was simply looked at from a distance, not carefully examined with the scalpel.

Our first inquiry, accordingly, is, *What is Evolution?* We go to the "Unabridged" and find the following to be the definition of the term: "The act of unfolding or unrolling; hence in the process of growth, a development; as the evolution of a flower from a bud, or of an animal from the egg." Let it be noted here, that this definition implies the envelopment or involution of given possibilities; of a something definite and capable of being evolved from its simplest beginning to maturity; as, for example, the acorn encloses within itself all that is requisite to the gradual evolution of an oak. And let it be noted,

too, that this definition has been framed upon what we know by observation and experience, and what the race seems to have known—as far as we are able to learn from history what it did know—namely, that these enfolded possibilities, which lie concealed in the germ-forms of life, are not indefinite and uncertain as to what will be the issue of their unfolding or evolution; but that they are definite and permanent, so that if there be given a rose-bud, we know that the issue of its evolution will be a rose and not a cabbage; or if there be given the egg of an eagle, we know that the issue of its evolution by incubation will be an eaglet and not an owl.

Evolution thus defined is neither a new term in the vocabulary of reading people, nor a new theme among the current topics of human thought. On the contrary, evolution from the lower to the higher, from the simpler to the more complex, from protoplasmic beginnings to matured development, meets us everywhere in both the animal and vegetable economies. And in whatever form life manifests itself, it does so under the formative force of the great law of “first the blade, then the ear, and then the full corn in the ear.” And, indeed, it needs but a little thought to perceive that the domain over which this law rules is larger than the sphere of physical organisms; that it applies to mind and morals; to history, science, literature and art; to civilization and government; and even to that life which is begotten of the Holy Ghost, and is therefore spiritual; that life which is hid with Christ in God, and which in its inception is but as a grain of mustard seed, or as the unseen leaven in the measure of meal, but which, under the provisions of grace, is unfolded and evolved until the whole man is brought into subjection to the law of Christ.

But we give ourselves to a careful study of the philosophical discussion of the times, and we very soon discover, that the above is not the sense in which this term occurs in those discussions. Among evolutionists Mr. Herbert Spencer is accredited as being the Philosopher of Evolution. His philosophy, therefore, will be the proper source and authority to which to apply for a definition of Evolution. To any one who has access to his

"First Principles," and will take the trouble carefully to look over the seven chapters on "The Law of Evolution," the following will be found accurately to formulate what he has written, viz.: "Evolution is a change from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity, through continuous differentiations and integrations." Now, from this definition we learn.

First, That Evolution is change; and not only change, but continuous change. But if it be change, it must be change in or upon *something*. For with nothing we cannot deal. By the terms of the definition, therefore, we perceive, that whatever else Evolution proposes to be or to do, it does not propose to produce nor to account for the something upon which or in which the evolving process is exercised. The existence of this something is to Mr. Spencer simply a necessary fact. As to its origin, he says, that nothing is to be affirmed, except that it is not self-existent, nor self-created, nor has been created by external agency. Neither of these suppositions can account for its origin—because they are severally "unthinkable"—and "cannot be realized in thought." The difficulty with all three, is not the question of "probability, or credibility," but of "conceivability." It must, however, have had a beginning and a cause. Regarding its cause, Mr. Spencer affirms that it is "infinite, independent and absolute." But that all we know beyond this is, that it is "unthinkable and inscrutable." Sometimes he refers to this cause as the "Unknown Reality;" sometimes as "Persistent Force;" but concerning its nature he is always very careful and very particular to affirm, that we have no right to conceive of it as an intelligent personality; no right to affirm anything whatever in the form of attribute to the "Inconceivable and the Imperceptible," which the Absolute and the Infinite both are; because psychologically, it is an absolute impossibility. See more concerning this in his chapter on "The Relativity of Knowledge." But again, we learn

Second, That this something upon and in which this change is effected, is homogeneous, but indefinite and incoherent;—*i. e.* as to its nature it is simple and uniform; and *en masse* is structureless, having neither organization nor individuality. In other

words, it is the protoplasm, in which the physicist finds the physical basis of life—animal and vegetable; and which chemical analysis declares to be constituted of Carbon, Hydrogen, Oxygen and Nitrogen.

And we learn

Third, That from this homogeneous something, this protoplasm, this physical basis of life, or the matter in which Prof. Tyndall, as he prolongs "the vision backward across the boundary of the experimental evidence," discerns "the promise and potency of every form and quality of life,"—from this lowest and simplest form, there is evolved a mode of existence that is higher in form and in nature, being an advance from the simple and uniform to the complex and multiform, from the indefinite and structureless to the definite and organic, and by consequence to the distinct and individual. This advance or upward movement is the result of a process of continuous changes, which are severally differentiated, the one from the other, and as they occur, are integrated or made permanent; so that each integrated differentiation becomes the basis or unit for the evolution of the next higher form. If we ask how the first change in this homogeneous but structureless something is originated, Mr. Spencer answers by telling us that "it is due to the instability of the homogeneous." If we ask why these changes take the direction they do—he admits that "this principle supplies no key to the detailed phenomena of organic development. It fails entirely to explain generic and specific peculiarities." "Why two ova, similarly exposed in the same pool, should become the one a fish, and the other a reptile, it cannot tell us. That from two different eggs placed under the same hen, should respectively come forth a duckling and a chicken, is a fact not to be accounted for on the hypothesis above developed. We have no alternative but to fall back upon the unexplained principle of hereditary transmission. The capacity possessed by an unorganized germ of unfolding into a complex adult—is a capacity we cannot at present understand." "That a microscopic portion of seemingly structureless matter should embody an influence of such kind, that the resulting man will in fifty years after become gouty or insane, is a truth which would be incredible were it

not daily illustrated." All of which amounts to an admission that Evolution, as thus held, is but an hypothesis, and not an ascertained law.

According to the hypothesis, then, through the "instability of the homogeneous" which originates the change from homogeneity to heterogeneity; and by the continued "differentiation and integration of Matter and Motion," the evolving movement goes on repeating itself, until "the Cosmos, in general and in detail," shall have reached a condition that will admit of "no further modification," because the state of "the greatest perfection and the most complete happiness" will then have been attained.

If, now, we have correctly apprehended and rightly interpreted Mr. Spencer's definition, then we have learned, that the hypothesis of Evolution does not propose to account for, nor to throw light upon the origin of existence; but, for its progression as exhibited in its diversified forms, from the lowest to that which is highest, both in organization and endowment; and that the completed Cosmos, when it shall have been attained, will be the evolved product of one initial form or germ, of which nothing is to be affirmed except that it is homogeneous, indefinite and incoherent. And we have further learned, that the hypothesis is not materialistic atheism, which assumes the "*self-existence* of Space, Matter and Motion," and then affirms these as "the adequate causes of everything that appears."

Now, let us see what the naturalist has to offer on this subject: and as Mr. Charles Darwin is high in repute as a patient, industrious and accurate observer of facts in natural history, as also reputable as a churchman, we will first and chiefly hear him.

In his *Origin of Species*, published twenty years ago, he expressed himself thus: "Although much remains obscure, and will long continue obscure, I can entertain no doubt, after the most deliberate study and dispassionate judgment of which I am capable, that the view which most naturalists entertain, and which I formerly entertained, namely, that each species has been independently created, is erroneous." "I believe that animals have descended from at most only four or five progenitors, and

plants from an equal or lesser number." "Analogy would lead me one step further, namely, to the belief that all animals and plants have descended from *some one prototype*; * * that probably *all the organic* beings which have ever lived on this earth have descended from *SOME ONE PRIMORDIAL FORM*."

Mr. Darwin bases his conclusion upon several observed facts, namely,

1. "That all living things have much in common, in their chemical composition, their germinal vesicles, their cellular structure and their laws of growth and reproduction."

2. Heredity—the great law by which like begets like.

3. The observed law of variation in individuals born of the same parentage. That some of these variations are indifferent, some really deteriorations, while others are improvements; but all by the law of heredity, are transmitted and made permanent.

4. Another observed fact determinative of progressive improvement is the struggle for existence by reason of over-production, and the consequent survival of the fittest. And then,

5. That by which these variations are fixed, distinctive and permanent, he denominates *natural selection*. And Prof. Gray, in his effort to fix a meaning to this term, says it "stands for the influence of inorganic nature upon living things, along with the influence of these upon each other, and that what it purports to account for is the picking out, from the multitude of incipient variations, of the few which are to survive, and which thereby acquire distinctness." He adds "there is a further assumption in the hypothesis which must not be overlooked, namely, that the variation of plants and animals, out of which so much comes, is *indefinite or all-directioned and accidental*." This he insists, however, is no part of the principle of natural selection, but admits "that it is an assumption which Mr. Darwin judges to be warranted by the facts;" and himself admits that "in some of its elements," "is unavoidable." This then is Darwinian Evolution, the product of which is not simply the organic structure of the lower animals, with their instincts and such measure of intelligence as they manifest; but man himself, in the totality of his being is the product of the same law. For in his "Origin

of Species," 1860, he says: "In the distant future I see open fields for far more important researches. Psychology will be based on a new foundation, that of the necessary acquirement of each mental power and capacity by gradation. Light will be thrown on the origin of man and his history." Instead of being in the distant, it was in the near future. For in 1871 he published his "Descent of Man," in which he derives man's *body* by the law of "descent through modification," and says his proximate progenitor is the ape; his *intellect* "he derives by slight variations, long continued, from the measure of intellect possessed by lower animals;" his *moral* and *religious* nature he evolves from the social instincts of many animals. He says: "Lower animals, especially the dog, manifest reverence, fidelity and obedience; and it is from these elements that the religious sentiment in man has been slowly evolved by a process of natural selection." And thus after years of observation and experiment, of comparison and induction, he publishes it to the world as his deliberate conclusion and belief that "man (body, soul and spirit,) is descended from a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits, and an inhabitant of the Old World."

In order to a just, correct and accurate statement of Darwinism, it is necessary to add here, that its characteristic feature, that which contra-distinguishes it from the theory of the author of the "Vestiges of Creation," from Lamarckianism and from the various other evolution and development theories of the past, is *natural selection*, by which he means the undirected, fortuitous and accidental occurrence and picking out of those variations, from and out of which Prof. Gray says "so much comes." For he says: "no shadow of reason can be assigned for the belief that variations, alike in nature and the results of the same general laws, which have been the groundwork through natural selection of the most perfectly adapted animals in the world, man included, were intentionally and specially guided." However much we may wish it, we can hardly follow Prof. Gray, in his belief that variations have been led along certain beneficial lines, as a stream is led along useful lines of irrigation.' " He says expressly that if it could be shown, that

any variation was *intended*, as *e. g.* that the eye was *intended* to see, and the ear to hear, it would "annihilate his theory." This then is what Mr. Darwin means by *natural selection*; this is what it is and does; and it is this, that Mr. Darwin claims as his specific contribution to the general theory of evolution. And let it be particularly noted, that that which makes it so popular with atheistic materialism, is the fact, that it is *the* principle by which "the diversification of life into the forms and kinds which we now behold, can be accounted for without the necessity of calling in the aid of the supernatural in the form of miracle." Dr. Louis Büchner, a man of science and an avowed atheist, says: "Darwin's theory is the most thoroughly naturalistic that can be imagined, and far more atheistic than that of his decried predecessor, Lamarck, who admitted at least, a general law of progress and development; whereas, according to Darwin, the whole development is due to the *gradual summation of innumerable, minute and accidental operations.*"

Carl Vogt, an eminent German physiologist, in a review of Darwin's "Descent of Man," says: "It cannot be doubted, that Darwin's theory, without any hesitation, turns the Creator out of doors, inasmuch as it does not leave the slightest room for the agency of such a being. The first living germ being granted, out of it the creation develops itself progressively by *natural selection.*"

The renowned Strauss, in his last great work, says: "We philosophers and critical theologians, had well spoken when we decreed the abolition of miracles; but our decree remained without effect, because we could not show them to be unnecessary, inasmuch as we were unable to indicate any natural force to take their place. Darwin has provided this natural force; he has opened the door through which the happier world that is to follow us will throw out all miracle never to return."

Helmholtz says: "We learn from Darwin's theory, that adaptation in the formation of organisms may arise without the intervention of intelligence, by the blind operation of natural law."

Prof. Ernst Haeckel, of the University of Jena, a naturalist of the highest distinction, in a course of lectures before the

professors and students, says: "There have ever been two conflicting theories of the universe; a monistic; and a dualistic; the former admitting of but one substance, matter; the latter of two, matter and mind." The former he calls "mechanical," because it supposes that all the phenomena of the universe, organic and inorganic, vegetable and animal, vital and mental are due to necessarily operating causes; the latter he calls "teleological or vitalistic," because it "refers natural organisms to causes working for the accomplishment of a given end." The great difficulty which the monistic theory (which he advocated) had to encounter, was the occurrence of innumerable organisms, apparently at least, indicative of design. This difficulty, he says, was entirely overcome by Darwin's theory of evolution by natural selection, because it is thereby shown how "that organs for a definite end should be produced by undesigning or mechanical causes."

Professor Huxley, the distinguished English naturalist expresses himself in much the same strain. He says "that when he first read Mr. Darwin's book ('Origin of Species') that which struck him most forcibly was the conviction that teleology, as commonly understood, had received its death-blow at Mr. Darwin's hands." For the teleological argument runs thus: An organ is precisely fitted to perform a function or purpose; therefore it was specially constructed to perform that function. This, Mr. Huxley says, is just what Darwin denies, with reference to the organs of plants and animals. The teleology, which Mr. Huxley says has undoubtedly received its death-blow at the hands of Mr. Darwin, is that "which supposes that the eye, such as we see it in man or in the higher vertebrata, was made with the precise structure which it exhibits, to make the animal which possesses it, to see."

Now, what has thus far been presented may, not improperly, be designated as Darwin-Spencerian Evolution. Charles Darwin, I believe, is a churchman and not an atheist; and Mr. Spencer in the preface to his "Data of Ethics," likewise spurns the imputation and indignantly repudiates the name.

Just here it is proper to say, that somewhat of an acquaintance with the literature of this whole topic of the mechanical

evolution of the universe, discovers the fact, that there are other phases of this evolution hypothesis; and that of these some are modified by the term "theistic." But the very modification does of itself excite, at least, the suspicion, that in this literature somewhere there is to be found an hypothesis that is atheistic. The adjective seems to have been added to save the particular phase from this imputation. But, does it do so? Does the admission of a First Cause do so? Does the adding of the defining and qualifying term "theistic," even though it is thereby meant to affirm that the First Cause is the intelligent, all-wise and all-powerful author "of all appearance"—which, however, be it noted, is neither Darwinian nor Spencerian—do so? To such questions as these, Sir Wm. Hamilton, in his "Metaphysics," p. 19, makes the following reply: "The notion of a God is not contained in the notion of a mere First Cause; for in the admission of a first cause, Atheist and Theist are at one. Neither is this notion completed by adding to a first cause the attribute of omnipotence, for the Atheist who holds matter or necessity to be the original principle of all that is, does not convert his blind force into a God, by merely affirming it to be all-powerful. It is not until the two great attributes of intelligence and virtue (and be it observed that virtue involves liberty) I say, it is not until the two attributes of intelligence and virtue or holiness, are brought in, that the belief in a primary and omnipotent cause becomes the belief in a veritable Divinity. But these latter attributes are not more essential to the divine nature than are the former. * * Now is this highest principle (*ex hypothesi* all-powerful) also intelligent and moral, then it is itself alone the veritable Deity; on the other hand is it, though the author of intelligence and goodness in another, itself unintelligent—then is a blind Fate constituted the first and universal cause, and atheism is asserted."

Hugh Miller, in his "Foot-Prints," p. 42, when speaking of the influence of the development hypothesis, expresses himself as follows: "It is not its incompatibility with belief in the existence of a First Great Cause that has to be established, in order to prove it harmless; but its compatibility with certain

other all-important beliefs, without which simple Theism is of no moral value whatever—a belief in the immortality and responsibility of man, and in the scheme of salvation by a Mediator and Redeemer. Dissociated from these beliefs, a belief in the existence of a God is of as little *ethical* value as a belief in the existence of the great sea-serpent."

And when we make these *theistic* forms the subject of inquiry, we find them to amount to about this, viz.: that the evolution of one species from another, and of all from an initial form of life, is accepted as explanatory of the divine method in the production of all organic life, both of plants and of animals all below man in the scale of being. This is maintained by such men as Wallace and Mivart of England; also by Prof. Gray of this country, who told the theological students at Yale Seminary, that he claims not merely allowance, but the right to hold evolutionary views along with the doctrines of natural religion and the verities of the Christian faith. And the Rev. Dr. Peabody, on the occasion of the funeral of the illustrious Agassiz, and referring to the latter's "repugnance to Darwinism," said, that "it grew in great part from his apprehension of its atheistical tendency—an impression which I confess I cannot share; for I forget not that these theories, now in the ascendant, (this was in Dec. 1873), are maintained by not a few devout Christian men, and while they appear to me unproved and *incapable* of demonstration, I could admit them without parting with one iota of my faith in God and Christ."

Of all such go-betweens Principal Dawson, high authority upon cosmical questions, says in "Earth and Man," 321: "It is true that many evolutionists, either unwilling to offend, or not perceiving the logical consequences of their own hypothesis, endeavor to steer a middle course, and to maintain that the Creator has proceeded by way of evolution. But the bare, hard logic of Spencer, the greatest English authority on evolution, leaves no place for this compromise, and shows that the theory, carried out to its legitimate consequences, excludes the *knowledge* of a Creator and the *possibility* of his work. We have to choose between Evolution and Creation."

And now, briefly to summarize what has been presented, I

would repeat, that Evolution, as learned from its most eminent authors and advocates, is,

1. An hypothesis by which to account, not for the *origin* of things, but for their diversified forms as they appear throughout the whole realm of nature.

2. Its postulates are matter and force; these given, and the world with all that is in it, from the pulpy polyp, with scarce an organism, up to the most highly developed physical, mental and moral organization, is all the result of the potencies enfolded in matter, and developed under this all embracing law of evolution; the efficient cause of which is the accidental and fortuitous concurrence of unintelligent forces.

And now in view of the fact, that men of no mean distinction in the scientific world tell us with much assurance, that *SCIENCE demands our belief in evolution*; and in view of the additional fact, that not a few wise and good men in the pulpit, have at sundry times felt themselves called upon kindly to caution their brethren to have a care how they antagonize this theory, lest that which by a kindly reception they may make "theistic," and so serve the cause of morality and religion, they may, by their violent opposition, make atheistic and hostile to religion; (as if this were a matter of personal feeling instead of logical result)—in view of these two facts, there is another question to be asked, viz.: *Is Evolution, in any form, accepted as science*, as demonstrated, ascertained and completed objective truth? Let us see. Dr. Wigand: "It does not represent a definite and consistent scientific effect or result, but merely an indefinite and confused movement of the age."

Virchow, a German physiologist of much renown, having made the descent of man from ape-like ancestors a test question, shows "in the most conclusive manner, that it cannot be held as the result of scientific investigation, but must be regarded as a problem yet unsolved."

Principal Dawson: "The man, who in a popular address or in a text-book, introduces the descent of species as a proved result of science, is leaving the firm ground of nature and taking up a position which exposes him to the suspicion of being a dupe or a charlatan." And now hear Mr. Huxley, who has

published several papers in exposition and defence of Darwinism. I quote from his "Lay Sermon," 1870: "There is no fault to be found with Mr. Darwin's method, but it is another thing whether he has fulfilled all the conditions imposed by that method. Is it satisfactorily proved that species may be originated by selection? that none of the phenomena exhibited by species are inconsistent with the origin of species in this way? If these questions can be answered in the affirmative, Mr. Darwin's view steps out of the rank of hypotheses into that of theories; but so long as the evidence at present adduced falls short of enforcing that affirmative, so long, to our mind, the new doctrine must be content to remain among the former,—an extremely valuable, and in the highest degree probable, doctrine; indeed, the only extant hypothesis which is worth anything in a scientific point of view; but still an hypothesis, and not yet a theory of species." And then adds: "After much consideration, and assuredly with no bias against Mr. Darwin's views, it is our clear conviction that as the evidence now stands, it is not absolutely proven that a group of animals, having all the characters exhibited by species in nature, has ever been originated by selection, whether artificial or natural." Dr. Draper, of the University of New York, and author of "The Conflict between Religion and Science," is quoted in the *QUARTERLY REVIEW* as saying, "that the doctrine of Evolution, 'in so much more advanced position than that concerning Force' cannot be so well established as to entitle it to a scientific recognition." And Strauss, who so glorifies Darwin for his natural selection, says of it, that it is "extremely imperfect;" that "it leaves infinitely much unexplained, and in the unexplained are not merely subordinate matters, but what are really chief and cardinal points;" that "he rather hints at solutions which may be possible in the future, than gives them himself."

We see, therefore, that among the leaders of accepted science, as well as among those also, who have written in its favor, Evolution has not been and is not now accepted as science. And to be entirely accurate, it is to be noted specifically that it has not only not been accepted as science, but not even as a working *theory* in the pursuit of truth, but merely as an "unproved

hypothesis." It may be well for us to bear this in mind; so that we will be not overmuch scared, when charlatans in science and timid brethren in the pulpit tell us we are in conflict with science and are arraying ourselves on the side of those proscriptive and intolerant persecutors of Galileo, if perchance we have the courage to say that we prefer the cosmogony of Moses to that of Evolution.

We are now prepared to enter upon the second part of our general question, viz.: *Is this evolution hypothesis in conflict with the Scriptures? If so, wherein?*

To the question, "is it in conflict?" our answer is, Yes. To the question "wherein?" our answer is, *In ALL things* distinctive of the Scriptures.

1. As they are the revelation of the origin and upbuilding of the earth and her tenantry of plants and animals, and, above all, MAN.

2. As they are the revelation of a great remedy for sin and the disorder it has wrought in the earth.

3. As they teach and claim that creation or the things that appear do not only bear witness to the glory, wisdom and goodness of their Creator, but also, that they *reveal* Him.

And now as we search the Scriptures with regard to our first affirmation, we learn

1. That GOD, in the beginning, created the heaven and the earth; that this God is not an *unknowable, inscrutable, persistent* and *unintelligent* force, but an *intelligent, individual Personality*; the uncreated, self-existent, spiritual Being, who, by the word of His power, not only created but also upholds all things.

2. That the condition of the original creation was formless and void; that "darkness was upon the face of the deep;" and that "the spirit of God moved upon the face of the waters."

3. That the result of the Spirit's moving upon the chaotic mass, seems to have been the introduction of another beginning, viz.: that of reducing the formless mass to order. And the "first element of order" appears in the dissipation of the darkness that was upon the face of the deep. For God said, "Let there be light, and there was light."

4. Next in order and for the division of the waters a firmament appears, which God called heaven.

5. Then at command of God, the waters under the heaven are gathered into one place, which He called seas, and the dry land appeared, which He called earth.

6. And now God spake to the earth, and bade her bring forth grass and herb and tree, each after its kind, whose seed was in itself. Life's first form is plant-life, and it comes forth in the distinct orders or kinds of grass, herb and tree—and each endowed with the power of reproduction.

7. Next, light-bearers are made to appear in the heaven. These are to rule the day and the night, and are to be for signs and for seasons, and for days and years.

8. And, as the earth in response to the creative will brought forth plant-life, so now the waters, by the same will, swarm with life; and again, in distinct orders, each after its kind—and with the power of reproduction—come from the creative hand, as Bush renders it: 1. The *sheretzim* or swarms; 2. *Tananim*, or huge reptiles; 3. Then oph the flying thing, or birds and other winged creatures.

9. A second time God commands the earth, and in obedience thereto she brings forth cattle, creeping things and the beasts of the field—or as Dawson and Bush render it, 1. Herbivorous mammalia; 2. A variety of terrestrial reptiles; 3. Carnivorous mammalia. Again three distinct species, having the power of reproduction, each after its kind.

10. And now we come to the crowning glory of the creative week; that for which all that preceded seems to have been preparatory: "And God said: *let us* make man in our image, after our likeness—male and female created he them—and gave them dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and *over all the earth*. And then God blessed them, and said: Be fruitful and multiply and replenish the earth and subdue it." This then, is the Mosaic genesis, the cosmogony of the Bible. If this be received, Darwinian Evolution cannot be; for the two systems have not only nothing in common, but are so absolutely antagonistic to, and destruc-

tive of, each other, that they cannot occupy one mind at the same time.

And now our second affirmation is, that Evolution is in conflict with the Scriptures, as they are the revelation of a great remedy for sin, and the disorder it has wrought in the earth. Again, then, we search the Scriptures, and find that they refer to the existence of evil; a fact as sorrowfully and troublesomely patent to the evolutionist as it is to the theologian; that they reveal its origin, its wherefore, its effect upon the earth and man by reason of the fall which involved the first man and his posterity in sin; that they reveal, also, its remedy by atonement, which is preceded by incarnation and followed by a resurrection from the dead, which three are the basal facts in the religion of Christianity.

But, of sin, as the transgression of a divinely promulgated moral law, by a free personality; of moral and spiritual alienation from the source of intelligent and immortal life, and hence of moral and spiritual degradation; and of forgiveness and reconciliation, Evolution knows nothing at all. This is not its conception either of the earth or of man. According to its conception, this world is just as it should be, because it is just what of necessity it must be; and for some reason man is in a state of progressive development from a semi-beastial savage condition. And as we have learned, that man in his totality, body, soul and spirit, is the product of this law, then it follows also, that his moral character, the right and the wrong, and the good and the bad, in his conduct, must be the product of the same law. Is then the moral character also the product of the interaction of the unintelligent forces, which have produced the physical and intellectual organization? Let us see. We turn to Mr. Spencer's "Data of Ethics," 1879, p. 8, and read the following: "We have become quite familiar with the idea of an evolution of *structures* throughout the ascending types of animals. To a considerable degree we have become familiar with the thought that an evolution of *functions* has gone on *pari passu* with the evolution of structures. Now advancing a step, we have to frame a conception of the evolution of *conduct*, as correlated with this evolution of structures and functions."

If now we ask Mr. Spencer, What is there to recognize and enforce moral obligation? and, When is conduct right or wrong, good or bad? he answers in this wise, "Data of Ethics," p. 123: "There are certain fundamental moral intuitions; these moral intuitions are the results of accumulated experiences of utility, gradually organized and inherited." "Just in the same way that I believe the intuitions of space, possessed by any living individual, to have arisen from organized and consolidated experience of all antecedent individuals who bequeathed to him their slowly developed nervous organizations—so do I believe, that the experiences of utility, organized and consolidated through all past generations of the human race, have been producing corresponding nervous modifications, which by continued transmission and accumulation have become in us certain faculties of moral intuition." "Conduct," he says, p. 23, "is right or wrong according as its special acts, well or ill adjusted to special ends, do or do not further the general end of self-preservation." Of acts he says, on same page: "Always, then, acts are called good or bad, according as they are well or ill adjusted to ends." Where is there room in all this for the affirmations of conscience?

Dr. Fisher, of Yale, asks: "What is truth and falsehood on this hypothesis? What are reasonable and irrational judgments? What are normal and abnormal action of the mind? What are sanity and insanity? All these acts of perception and states of mind are, one as much as another, natural phenomena, occurring in the course of the regular action of natural laws."

That evolution is not in harmony with the Scriptures as they reveal a great redemption through a divine Mediator, is unmistakable, from the fact, that in its conception, man does not stand in need of any such deliverance.

And finally our third affirmation is, that Evolution is in conflict with the Scriptures as they teach and claim, that the "things that do appear," do not only bear witness to the glory, wisdom and goodness of their Author; but they claim also that these works *reveal* Him. Hence again we search the Scriptures and find them affirming: "The heavens declare the

glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." St. Paul says: "That which may be known of God is manifest to them: for God hath shewed it unto them. For the invisible things of him from the creation are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Is it not apparent, that the Psalmist and St. Paul, as the representatives of the Scriptures are at utter and irreconcilable disagreement with Herbert Spencer and Mr. Huxley as the representatives of Evolution? The latter are by no means backward in so declaring. Mr. Spencer says, all we know of the First Cause is, that it is "unknowable and inscrutable." Mr. Huxley says: "Nothing can be more entirely and absolutely opposed to teleology—than the Darwinian theory." And we repeat Mr. Darwin's declaration, that if any variation of structure can be shown to be intended; *i. e.* to be the result of a designing mind, instead of the accidental and fortuitous product of the interaction of blind and unintelligent forces, such showing would "annihilate the theory" of evolution by natural selection.

What is truer, then, than that, by their own showing, respectively, Evolution and the Scriptures, as cosmogonies, have nothing whatever in common; but are radically and irreconcilably antagonistic, and really destructive, the one of the other.

ARTICLE VII.

THE IRREPRESSIBLE POWER OF CHRISTIANITY.

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Christianity possesses irrepressible power, because it is *the highest and the most complete revelation of God*. All other divine manifestations are but preparations for its advent and diffusion. All operations of the creative hand; all movements of divine providence among men and nations; and even all the steps of divine revelation recorded in sacred history, had this great end in view. Beginning with the fall of man, we have clearer and clearer disclosures, more and more impressive testimonies of the wisdom, power and greatness of God, more and more striking signs of his presence, in word and symbol, prophecy and miracle. But, at last, the eternal Word himself becomes flesh, and dwells among men, exhibiting His glory, as the glory of the only begotten of the Father, full of grace and truth. Christianity is the revelation of him who could say: "*He that seeth me hath seen the Father.*" Christ takes up into himself all other revelations; but *he is more than they are*. He is not merely a symbol of eternal truth, not merely a sign of the presence of God, not merely an organ of divine manifestation, but *God himself*.

In Him is the real union of divinity and humanity, the true principle of all communion between God and man and the great source of all the power exercised in the universe of being and life. As the incarnation is the absolutely perfect revelation of God, Christ, the God-man, is also the ultimate end of the creation of the world. He is the first and the last. Only He, who is responsible for the existence of the universe, can be its reconciler, and especially could only He be the Saviour of sinful creatures. Only in view of this, was man created and permitted to fall. The unity of divinity and humanity consequently, though not a necessity of God, was from eternity a moral cer-

tainty. The eternal Logos who was to be the Creator of all things in heaven and earth, was also to be the reconciler of all.

Humanity though finite is made for the infinite and has capacity for God. Made in the image of God, there is a point of possible union between man and his Maker. The spirit of inspiration insists upon both the distinction and the union. It solemnly enforces the distinction between the Creator and the creature, and especially the difference between "the High and Holy One who inhabiteth eternity and the praises thereof," and the low, degraded, sinful creature suffering the pollution and misery of a fallen world. But it declares also that "He who dwelleth in the high and holy place" condescendeth to those who have "a broken spirit and a contrite heart." So that all along there is contemplated a *power* which reconciles to God and unites him to man. Perpetually does it prophesy of the coming of God to man, until at last the point is reached when the divine revelation culminates in the divine incarnation, where the distinction and the union appear in perfect harmony; where the clearest distinction of the two natures is preserved in the deepest unity of the person of the one divine-human Saviour of men; where the lowest point to which love descends becomes the highest point to which it can ascend, the greatest humility the greatest glory, the most complete self-communication, the most perfect self-preservation. It is the incarnation of *the holy personal love which is God*. In the Logos incarnate is a divine-human life which through Him is communicated to others, is diffused from Him, as its center and source, "He is the head of the body, the Church, the beginning, the first born from the dead," "that in all things He might have the preëminence. For it hath pleased the Father that in Him should all fullness dwell"—the fullness of the divine-human life. True religion is thus made practicable, and its true end attainable; the religious life has its true ideal and its proper goal. In Christ is the realization of this union; and from Him we have received all good gifts—"all things pertaining unto life and godliness, and exceeding great and precious promises whereby we become partakers of the divine nature."¹ "I in them and they in me," is His great intercessory prayer. The divine life and the human

life are so united in Christ that he who is united to Him by faith possesses a divine-human life; his life becomes a divine life, a life distinct from and yet one with, the life of God. The incarnate Son of God, in contact with men by His word and spirit, has begun, and will irrepressibly continue to propagate and diffuse this life. Eighteen hundred years ago He thus met one who had been His greatest enemy and caused him in due time to say: "I am crucified yet I live, nevertheless not I, but Christ liveth in me, and the life that I now live, I live by the faith of the Son of God, who loved me and gave himself for me." He has made innumerable conquests of the same kind in all ages, and His work still goes on, and will irrepressibly go on until it has come in contact with all men, until it has reached and touched and impressed humanity everywhere.

We say the power of Christianity is *irrepressible*, not that it is *irresistible*. It may be resisted. It is a moral power and deals with moral subjects. It is the manifestation of personal will to personal will. It must make the conquest of men by moral energy. It may be resisted in the communication of its holy blessedness, but it will go on irrepressibly for the salvation of all who yield to it, for the triumphant manifestation and communication of the highest good, for the subjection of all the powers of the universe to the dominion of ethical right, for the transformation of nature into the perfect expression and the pliant instrument of the restored and sanctified spirit of man. Whether Christ will ever overcome those who now resist Him, or whether they will continue to resist and be finally rejected, is not here the question, but if they are lost they will be beyond the limits of this power, not within but outside of the kingdom, banished "from the presence of the Lord, and from the glory of His power." Whether this power, which worketh in God's people as "the power of God whereby He is able to subdue all things unto himself," is irresistible, in the sense that it will, sooner or later, bring all creatures into willing and blessed obedience, is a question for Christians among themselves, and does not affect the question of its irrepressibility. It will irrepressibly determine the destiny of souls, will bring them to that crisis in their history when they will be forever saved or eter-

nally lost. It will be their Saviour or their Judge. How God will finally deal with those with whom the gospel does not come in contact during this life, is also a question for Christian theology. Whether Christ here comes in contact with them in some way unknown to us, or whether this will occur in the intermediate state between death and the judgment, we know not, but the final determination of their destiny will not take place without this. No soul will be lost simply because it is born in sin, simply because it is a sinner, but because it resists this provision for salvation from depravity and sin. The final crisis of its history, that which determines its character and fixes its destiny, for holiness or sin, for weal or woe, is never passed until the soul comes in contact with Christ operating for its salvation. Jesus says: "As the Father hath life in himself, so hath he given to the Son to have life in himself, and hath given him authority to execute *judgment also, because he is the Son of Man*. The Father judgeth no man, but hath committed all judgment unto the Son. He that rejecteth me and receiveth not my word, hath one that judgeth him. The word that I have spoken the *same shall judge him in the last day*." Contact with Christ and his word is inseparable from the determination of human destiny. But whether all are saved or not, the power of Christianity will be irrepressible in the final establishment of God's kingdom and the everlasting salvation of its obedient subjects.

And this irrepressible power operates on men through instrumentalities of *its own production*. Through chosen men it established a church, and produced inspired scriptures. It has raised up a people proclaiming the word which Christ has given and administering the sacraments which he has instituted. Through these instrumentalities, he is evermore producing decided results among men. He is dealing with them through these means; operating in and upon them, irrepressibly affecting their being and consciousness, so that they are *not and never can be what they would have been intellectually or morally without this contact*. In the assemblies of believers and in their work, he is ever present operating upon the hearts and consciences of men. For the power of Christianity is *Christ*

himself operating on the human mind. The church, the congregation of his people, not only experience for themselves but proclaim to others the blessings of the divine salvation. And this testimony will never cease, for the risen and ever-living Christ is always present with his church even unto the end of the world. Wherever and as long as the gospel exists, there will be believers, and consequently witnesses for Christ; and this will always be. "All flesh is grass, and all the glory of man, as the flower of the grass. The grass withereth and the flower fadeth, but the word of the Lord endureth forever; and this is the word which by the gospel is preached unto you." Christ accompanying his word and sacraments, operating through them, and, thus, coming into actual contact with men, produces saving faith wherever they do not resist or wherever they cease to resist.

As Christianity is thus a historico-spiritual life, as it is a living power, it is *not dependent upon any mere historical proof or upon any mere intellectual demonstration.* It has made its own history; it is not the result of historical influence. But on the other hand its idea has become historical, and, consequently it has passed beyond the reach of mere speculative exposition. It has an essentially historical element—the history of divine acts of communion with man, made practicable by the union of divinity and humanity in Christ. It is not the result of mere intellectual conceptions. It rests upon objective revelation and positive authority, upon real historical facts. But these facts are acts and communications of spiritual life. It is not mere idea, nor mere history, but the union of the ideal and the historical. It has Christ in us, and Christ out of us. It has a history in which the historical form is adequate to the ideal content, and is thus a new divine power, producing a new humanity and a new era in the history of man. It has experience in consciousness, and consequently not merely the faith resting on testimony, but the faith which has knowledge. It is more than mere historical faith, and has knowledge which is independent of science. It possesses a basis in history for a historical faith, and an element in experience for a spiritual faith. It has history and consciousness, faith and knowledge; and consequently it is inde-

pendent of the *results of historical criticism* on the one hand and of the *decisions of speculative thought and scientific research* on the other.

It is *self-evidencing* to the common sense, *self-authenticating* to the practical reason, carries its own evidence with it *to the mind and heart of the sincere and earnest man*. It is not a mere idea, but a spiritual reality—not a mere abstract conception, but a living power. It is not a mere result of deep philosophy or of penetrating thought. Nor is it merely an inference from the study of historical facts. It is a *new creation* in Christ, derived from life—relations between God and man, which have been realized in his incarnation and introduced into human life and history. As it is not merely doctrine concerning divine truth, but *that truth manifesting itself*, and becoming a historical *power*, it is independent of all *mere reasoning in the understanding, and of mere demonstration of science*. And as it is not a mere inference drawn from *past historical facts*, but an abiding historical power; having a living history—nay as it is the ever present Saviour himself operating on human nature *it has become a matter of experience in consciousness producing more than a mere historical faith*; it is above all mere historical proof. If Christianity, like other religions, were separable from its founder, it might rest entirely on other grounds—might have to be proved from history and established by reason, independently of his existence. But Christ is not the mere founder of his religion, He is *the religion itself*. Christianity is inseparable from his person. It *is*, only because *He is*. It *lives*, only because *He lives*. Other religions might exist even if their founders were unknown, or when they had been forgotten, but Christianity is nothing without Christ. And as it is Christ himself coming into contact with us; as we did not first discover him, but he first revealed himself to us; as we did not first choose him, but were chosen of him; as we did not first go to him, but he came to us; and as he is a living power, operating upon us; we may have a *conscious experience of his gracious presence, and thus the knowledge which is inseparable from experience in consciousness*. Like the common consciousness, the Christian consciousness possesses a *light of faith which is above*

all speculative thought—"knows the love of Christ, which passeth knowledge"—passes all mere speculative apprehension. As the former is produced by actual contact of natural forces with the mind, so is the latter by actual contact of the supernatural power of Christ with the soul. As the former cannot be demonstrated, because it is the light in which all demonstration must be conducted, so the latter has a ray of light in experience, independent of all mere processes of reasoning in the understanding. It is produced through the instrumentality of historical—not demonstrative—knowledge. It cannot be the subject of demonstration, because it is the centre of all religious truth, and the light by which all rational intelligence, all scientific thought in religion, is made practicable.

Just as there is a consciousness of the beauties of external nature, because there is an actual contact of its forces with the mind, so there is a consciousness of the blessedness of salvation, because there is an *actual contact of Christ, the power of it, with the soul*. A blind man may believe, on the testimony of others, in the reality of light, and a deaf one in that of sound, but they have only faith on testimony, they have not the faith of those who have the senses of sight and hearing, have not the faith which knows the reality of its objects, have not an experience with which there is inseparably connected an intuitive cognition of the reality. So a being of mere intellect without any religious susceptibility might believe the reality of supernatural help on the testimony of others, but he could not know it; but man having capacity for divine truth may have a faith which rests not merely on testimony, but which knows the reality. Let the eyes of the blind be opened and the ears of the deaf unstopped, and they will not only believe in the reality on the testimony of others, but they will have a faith which knows the reality of the beauty of color and that of the sweetness of sound. So the Christian consciousness has not only the faith which rests on testimony, but that which has an element of knowledge; it knows how beautiful are the feet and how sweet is the voice of Him, "who publisheth peace, who bringeth glad tidings of great joy." For Jesus says: "I am *known* of mine," and Paul could say, "I *know* whom I have believed."

As Christianity is a *real* as well as a spiritual power, it makes impressions on men, which if due attention be given, *will be accompanied by cognitions of its reality*. Attention is, indeed, as in all other experience, a necessary condition. Thus we may be so absorbed in thought or enjoyment, that a clock may strike every hour of the day in our presence without our being conscious of it; and in like manner we may have our attention so fixed upon other objects or pursuits that many impressions of Christianity may be made upon us, of which we are not conscious. In both cases the absence of conscious knowledge—of intuitions of realities, must be ascribed simply to the want of attention. And on account of the innate alienation of men from spiritual objects, this will be much more likely with Christian, than with natural impressions. But whenever proper attention is given to these operations, they produce faith, which has in it an element of knowledge; so that, while the Christian's faith does, indeed, presuppose historical testimony, and rest upon the basis of historical facts, it is not dependent upon mere historical research. It has, in addition to all historical fact, the knowledge which is in conscious experience, and consequently an *inner* certainty of truth.

Christianity thus makes men so sure of its truth and importance that they become willing *to die for it*. In this view of faith lay the irrepressible power of the great Reformation. Luther says: "Of this I must be as certain as I am that two and three are five, or that the whole of an ell is longer than any of its parts." He insists upon the contact of this new divine power with the soul, and upon the assurance of reality which is the result. "Of this," he says, "the soul must be so certain that it would suffer all kinds of death, yea, hell itself rather than be deprived of it." Christianity enables its subjects, by experimental knowledge, to realize that they stand upon the foundation of all truth. They realize not only in peace of conscience and in newness of heart and life, but in a real illumination of the mind, that they are brought into the certainty which characterizes consciousness in all our knowledge.

It need hardly be said that no physical force can effectually

repress this spiritual power. Fire cannot burn water, cannot drown it. It has long been seen that "the ashes of its martyrs are the seeds of the church." But this will in the end be found to be true also of all intellectual opposition. As it is not dependent for its irrepressible progress upon mere historical proof or mere intellectual demonstration, so it is not *effectually hindered by historical doubts or philosophical skepticism*. Ages of superstition may come, but though darkness have covered the earth and gross darkness the people, the advent of a Luther will show that Christianity had still lived in many hearts. Infidelity may come to reign extensively even in steady England, but the great Methodist revival also comes and makes the nation more Christian than ever. Brilliant France may pronounce the doom of Christianity, but then come also the great evangelical efforts to diffuse it, which take possession, for this purpose, of the very building from which a Voltaire was wont to send forth his predictions of its speedy downfall. In the century of rationalism in Germany a Schopenhauer was emboldened to say: "Christians are sending missionaries to India, but, while they accomplish nothing there, the literature of Asia is coming into Christendom, and will make Europe Asiatic in its thought and faith. Buddhism will soon supplant Christianity, and cause it, as a crude and low form of religious development, to pass away before the profounder speculations of India." But now multitudes of the heathen in India are annually converted to Christianity, while the illusive fascination, which Buddhism had for a time thrown over the religious thought of the philosophical world, is fast passing away.

So in our age many say that Christianity has lost its hold upon the thoughts and lives of men. But the rapid spread of the Gospel, the increase of church extension, of missionary effort, of practical benevolence, of Christian institutions and literature—of which Chautauqua, with its vast assemblies, and its great university of Christian students with its branches extending throughout the land is an example—the diffusion of the Revised New Testament and the avidity with which it is read; all are evidences of the vigorous life and the persistent power of Christianity, even amid much scientific skepticism. The na-

tional cry to God, for the endangered life of our Chief Magistrate, showed that the great heart of the nation is not swayed by infidelity, that it has not lost confidence in the reality of divine promises of protection and relief, that it still believes "in God the Father, Almighty Maker of Heaven and earth;" "that he is and that he is the rewarder of them that diligently seek him;" that he holds the destiny of men and nations in his hands; and that he has revealed in Christianity a power which is ever ready and present to help in time of need.

But, as we have seen, this power is not irresistible. As it is related not merely to the intellect but to the conscience and the will, its impressions will be likely to be resisted in this depraved world; and there will always be danger of intellectual skepticism. But notwithstanding *all historical doubts and philosophical objections*, the power of Christianity will irrepressibly assert its claim to the attention of every earnest man. It will never lose its hold upon the practical reason—the *ethical element* in human nature. Its historical evidence is so strong and its world-view so consistent with reason, that we can be fully confident that there will come at length, a true science of historical criticism, when men realizing more and more the important truth, that the Church did not produce Christ, but Christ the Church, that the Christian idea must have arisen from the facts of his life, will, in the great central fact of his person, see a light in which they can explain all the difficulties in the sacred history; and that, in their speculative apprehensions they will rise, from its foundation in life, to the cognition of its divine rationality through the reason.

This will be the result because the Christian idea of God and the world *is the highest possible to the human mind*. Once thrown upon the thinking world, it can never be displaced or superseded by another. Beyond this absolutely perfect idea of God there can be no room for an advance in thought, no more possibility of a new discovery. It cannot be transcended, but all true thoughts will be found to be elements or illustrations of it, and will finally be absorbed in it. From its control in the practical reason, this new power will rise to the moulding of the speculative thought of all mankind. By its contact with

conscience, Christianity has fixed its idea of God and the world in the human mind. Being a new power, it has originated a new world-view, which will be as durable as its source is imperishable—the idea of the personal God and of the God-man, the creator and reconciler of all things. This idea once here, has never lost its hold upon the thinking mind. The highest philosophical thought of the world has been mainly employed in the discussion and exposition of it, the resistance or the appropriation of its results. There is evidence enough in its nature and effects to warrant the belief, that the time will come, when it will be speculatively recognized as well as practically admitted, by all earnest thinking; when it will be intellectually received into the thought not only of the spiritual, but of the secular mind, and that even the attempts to dispense with it—the vain attempts made from time to time to explain the universe of being without it—will be found to have only been the occasions of laboring for a deeper apprehension of it.

Let the sincere inquirer look at some of its effects upon the human mind in the past. In the early ages this irrepressible power, by its influence upon the practical reason, led the thinking mind of the world to an entire change in its idea of the universe. The old notions of a blind fate and an eternal material of things, were abandoned by the nations to whom it came, and the Christian idea of God as a living person, and as the creator of the world, in the strict sense, was universally adopted. The old idea of man as the subject of a fixed fate and incapable of free action, was displaced by the Christian idea that he is a moral being, dependent, indeed, upon the divine will, but still free and responsible. And the old notion of evil as in the nature of things, either as inherent in the material of the world, or as reaching up into the very being of the deity itself, was superseded by the idea of it as sin, as transgression of moral law, as introduced by the moral creature, as guilt for which atonement could be made only by divine interposition, and cleansing from which could be effected only by God's gracious power.

Let the earnest man look at some of its practical results; at its early and rapid diffusion; at its glorious army of martyrs,

its conquest of the powers of the civilized world, its elevation of the rudest nations from barbarism to high mental and moral culture, at the improvements which it has effected in society generally—improvements which not only had never been accomplished anywhere or at any time, but the very practicability of which was inconceivable before. Let him look at the fact that it originated ideas of the fatherhood of God and the brotherhood of man, and produced a feeling for humanity not like the mere Buddhist sympathy in suffering, which is based upon the idea of the evil of existence itself, and the utter worthlessness of human life, but upon the spiritual excellence and paternal love of God, and upon the moral dignity and immortal destiny of man. Let him consider the fact that it effectually produced a recognition of the rights of man as man and of the sacredness of his life as in the image of God, a proper respect for the dignity of woman, for the rights of children against exposure, and of slaves against oppression and cruelty—claims of humanity which had *never before entered into the thought of the world*; that it created a warm sympathy for the poor and suffering, a ministering hand for the helpless and the weak, and untiring effort for the reformation of the depraved and the vicious, which were not only new in the world, which were not only never realized, but which were not even deemed proper and expedient, yea, which on account of the idea prevalent of an eternal, incorrigible material which even the formative hand of Deity could not fully overcome, and which still remains in the helpless and the weak, the low and the ignorant, were actually resisted even by the greatest philosophical systems of the ancient world. Let him contemplate the great temporal, as well as spiritual, benefits, which it has bestowed upon the life of man individually and socially, the mental and spiritual elevation to which it has raised the man, and the moral, yea even physical power to which it has raised the nations which have received it. Let him look at the results in the new peace and hope with which it has filled the hearts of multitudes among the high and the lowly, the learned and the unlearned in all ages and conditions of human suffering. Let him look at these results, and remembering that Christianity is a second creation, vastly wider

in its sweep and more comprehensive in its contents than the first, and he will feel that, compared with the slow development of natural forces it has, in its comparatively short history, given abundant evidence that it is a real and irrepressible power.

And then let him look at the *failure of all attempts to find a substitute for it*. The greatest development of speculative thought which the world has ever seen, the most vigorous intellectual effort of this kind ever made—the idealism of Germany—is losing its hold upon the human mind. It is now very widely conceded that the Egoistic Idealism of Fichte ended in absolute nihilism, that the Absolute in Schelling's system of the identity of subject and object, has proved in reality to be nothing; that the Idea in Hegel's Absolute Idealism is a mere abstraction; that all these systems are without a point in experience from which to start, and without a basis of truth upon which to proceed. The philosophy originated by Schopenhauer—who had in vain protested, for half a century, against the claims set up by these systems—has become the prevalent philosophy of Germany. Charging all these systems with departing from Kant, and claiming to be the only true successor of that philosopher, he yet differs, and rightly differs, from him in declaring that we have a metaphysical capacity—which Kant had denied—and in affirming that we have, in the consciousness of self, a knowledge not only of the phenomena but of the thing in itself, which he, however, erroneously conceives to be blind will, the mere will to live. While a careful study of the principal works of this writer and those of his successor, Von Hartmann, *Die Welt als Wille und Vorstellung* of the one, and *Die Philosophie des Unbewussten* of the other, will convince him of the groundlessness of the preceding philosophical speculations and of the great service of these works in giving the impulse to what is now the watchword of Germany, namely, "Back to Kant," "Back to Kant," yet we will see that they are even more unsatisfactory. They, indeed, end in the still greater absurdity of *deeming existence itself a contradiction*. And while they show the groundlessness of the thinking of their predecessors, their own system is really an ignoring of the possibility of thought, of all knowledge, inasmuch as it makes conscious being itself an insane dream. It

is really the mere development of the agnostic side of Kant's theory of knowledge, the primal fountain of the doctrine of the survival of the fittest, and the great source of the agnosticism as well as the naturalism of the day. It is the revival of the old heathen view of God and the world without the religious faith and piety of heathendom. It involves all thought in a final contradiction, and yet it asks us to think. It is universal skepticism, making the universe a bundle of contradictions, and yet it claims to be scientific thought. It rejects, indeed, the absurd idea, in the former systems, of an evolution without beginning or end; declaring that there must be an origination and a consummation of the process, and that the starting point must be a permanent source which is supernatural. But it declares that existence involves a contradiction to the being of the thing in itself, whether with Schopenhauer it be considered as the will to live, or with Von Hartmann, as unconscious being, with will giving the blind impulse to live, and intellect presenting the objects and directing the process of life. It makes existence a mere illusion and life a vain dream. And with this it asks us to stop thinking, and to rest our thought upon this contradictory conclusion. But if existence is a contradiction, if I have been thinking that which is involved in contradiction then I have been engaged, not in thought, but in frenzy. If the entire universe of individual existences is a Bedlam, how can I, one of the madmen, have been engaged in thinking? Madmen do not think; they only rave. If existence is an insane dream, how can I, who am a part of it, have had wakeful thought? Am I not necessarily dreaming still? But if I am really thinking, then certainly I do not rest upon contradiction as the result. I can apprehend a mystery and rest on the incomprehensible, but I cannot think a contradiction or rest in an absurdity. Besides, if life be an illusion, how have we been able to discover the illusion? If we really cognize it, we cannot be included in it. A part of our being, at least, must be above it. So if we have discovered the contradiction of existence, we must belong to a sphere of being which transcends that which is involved in the contradiction—must belong to a world of realities never dreamed of in this philosophy. In short there

must be not only *natural, animal* will with its antagonistic, contradictory action, but *moral, spiritual* will, in which distinctions are not antagonisms, differences not contradictions, but are capable of one united life of love, of one universal system of harmony. While, like Christianity it shows the absurdity of the previous systems, which talked of a good time to come on earth through mere human power, which said if men would only cease to strive for heaven they might make a happy abode of earth, if they would only cease to think of a future life, they might make a happy life of the present; it does not, like Christianity, point to a source of comfort, by which we have at least some promise for this life and a good hope of a better still to come. On the contrary it tells us that there is no personal deliverance from evil; that there is no responsible author or efficient ruler of the universe; that all existence springs from irrational will; that it is an irrational process, except so far as it is led by intellect into volitions against its will to live, and as it thus tends toward ceasing to be. And yet this philosophy claims to be a scientific system. Involving the entire universe in a contradiction, it yet asks the human part of it to think that they have a science of things!

Let the earnest inquirer look at these systems, and he will surely *recognize the superiority of the Christian idea* which gives a solution of the existence of the world, though it does not attempt to fathom the mystery of the divine existence—*over the explanations* which either give no solution of being, or else end in the notion of a *contradiction in the very existence of the universe*. He will feel that the former, while it ends in mystery, does not propose an absurdity, but asks us to believe in a reality transcending reason, indeed, but still consistent with it; requires faith in the incomprehensible, but at the same time enables us to rest with solid composure and profound satisfaction in its intelligent and holy nature, causing us in joyful admiration to respond, "Oh the depths of the riches both of the wisdom and knowledge of God." He will feel that existence is, indeed, a mystery, but that the system which derives the conscious from the unconscious as its primal source, or which makes man and all his productions, in art and science, morality and

religion, the result of blind will, asks him to prefer a horrible absurdity which must be loathed, to a mystery so profound, indeed, that he must adore, but at the same time so full of love that he can rejoice in its existence. And he will feel like returning, with the later Schelling and the best philosophical thinkers of the day, to the Christian idea of God. He will be prepared indeed, to return to Kant, but with the common sense *belief in the valid being of the objects of consciousness*, with Schopenhauer to *say indeed* that Kant overlooked the difference between the consciousness of other objects and the consciousness of self—that we have in our self-consciousness a cognition of the thing in itself, but he will *not say*, with Schopenhauer, that the reality, thus cognized, is irrational or blind will, but *moral and intelligent, spiritual and conscious will as the primitive thing in itself the eternal reality, the creative power*. Von Hartmann does, indeed, recognize it as intelligent will, and thus he and his school have a teleology and recognize the evidences of design in the universe. But when men once admit rational ends in the mind which is the source of a world full of marks of designs, it is as absurd to regard that source as *unconscious mind* as it is to call it blind will; it must be *conscious* as well as intelligent.

Returning then to common sense and the common consciousness, the honest mind will realize that there is *an ethical element in knowledge*, an obligation to seek objects, a homogeneity as well as a heterogeneity, a likeness as well as a difference between subject and object, that the subject must have a tendency to receive the object and the object to impress the subject. There must be a real contact, an action and a reaction between them, and an intuition of reality. The morally infinite bears a relation to man, and the supernatural spirit reveals itself in his ethical nature. God invisages himself in the consciousness through the conscience. In this, as in all other cases of knowledge, there is a real object in contact with a subject. The consciousness does not produce its own object, and conscience is not a human production. Nor is it a mere subjective faculty. It involves a real object, more inseparable from it, than any nat-

ural object. And as certainly as there is in the consciousness of the world a reality corresponding to the inner state, and as in the self-consciousness there is a real self revealed to the mind, so in the consciousness of God there is present through the conscience a real being asserting an indisputable claim and exercising an imperative authority. The cognition of the moral law is a spiritual *perception of the divine nature and action*. "The categorical imperative" is not, as Kant left it, a mere postulate of the practical reason, but an *actual cognition*. And in this is the cognition of the supernatural, of an ethical reality, for *that only can be imperative*. It is the cognition of that which is infinite not extensively or protensively but intensively—not an infinity of space and time, but of spiritual being, of that which is self-existent, which exists of itself and for itself; which has in itself the cause of its own existence and of all other existences. It is the *cognition of the highest conceivable reality*. Other existences presuppose an end beyond themselves. In regard to physical force, organic life and even intellect, we may ask for a reason of its existence. The physical, the sentient, even the intelligent, what is it for? But we cannot ask, what is the ethical for? because to ask for the reason of its existence would be to deny that it is *imperative*, that is to *deny that it exists at all*. And that which is imperative must be eternally self-existent, must comprehend in itself all actual being and the cause of all possible existences. *It must be God*.

But might not God and the world be *identical, and all being one*, with the ethical as its highest element? The world *cannot* be God. Its on-going is in space and time, its evolution of forces, whether we call them matter or mind, involved time, and consequently cannot include the *essentially ethical, the categorically imperative*. That which is *ethical, imperative* cannot be first involved in time, but *must be realized from eternity*. If it exist at all, it must exist without beginning. It must be as *eternally necessary* as it is eternally free—must be transcendent to the world—must exist independently of the forms of space and time. It must be God—the being in whom *are united* the eternally necessary and the eternally free, as *the perfection of existence*.

Again, the world cannot be God for it is *full of evil*; and evil, to say the least, is a defect of being which cannot be predicated of the highest good—the eternally *ethical*—the supremely *imperative*. But evil, in the light of conscience, is not merely a defect of being; it is *sin*, it is a *contradiction to the ethical* and is *forbidden by the imperative*. To put this in the being of God, would be to bring the divine nature into conflict with itself. But this would be inconsistent with the idea of the ethical. To make the world the mere existence form of God would be to trace contradiction into the very being of God. We must therefore recognize a distinction between God and the world and thus shut out every theory of Emanation and all forms of Pantheism, whether they be pancosmistic or acosmistic.

But if the world be not ethical it is *dependent*—has not the cause of its existence in itself, and if it be not the imperative, it has not its end in itself, but *exists for an end beyond itself*. It must be a creature, and this shuts out all Atheism and Naturalism. If it be dependent, it must be *created*, and if it be created, God must be its creator; its cause must be in him. And as it is created for a moral end, it has its end in God, and must be *upheld and governed by him* for the attainment of that end. God must be *immanent* in the world, as well as *transcendent* to it. And thus, by the ethical, we are obliged to reject every species of Deism.

If God, from the possibilities of being, have brought into existence a world distinct from himself, it must have been from love. Constrained by nothing external to himself and impelled by no inner want, he must give existence to others only from *love*; and as he is an ethical being, from *free* love, creating only what is worthy of his own acceptance; and from *holy* love, not losing himself in the creature, not merely diffusing himself, but preserving himself in the highest communication of himself to others. And as creation is a revelation of himself in, through and to the creature, the end must be to make the creation as much as possible an expression of his moral excellence, an image of his own blessed existence, and consequently to bring the creature into union and communion with himself. And if the attainment of this end be disturbed by sin—which would

be a possibility among created free beings, but *only a possibility* and not a necessity in a world having an ethical source, a possibility which should never have become an actuality—if sin, which could be introduced *only by moral creatures*, have come in, restoration could not come from the fallen world. Redemption must be by the interposition of the Holy Creator, and this saving revelation, making atonement and renovation possible, would, in its highest degree, involve the incarnation. In this, at least, would be the revelation of God as *holy love* for the accomplishment of the end of creation, *in the highest conceivable form*. It would include all that is true in other world-views, and comprehend all the high ends of other religions. It would be the interpretation and the fulfilment of all the yearnings and strivings of the deep religious minds in every age of the world. All divine communications of the Good; all rays of divine light upon it, as well as all the thoughts and longings and premonitions of the human soul respecting it, everywhere and evermore, find their center and explanation in this, the true Christian idea of God. All find in it the truth which they sought, but could not fully find, the good for which they strove, but which they could never satisfactorily attain.

In the light of it, reason as well as conscience, will at length *discover and reject the errors of all other world-views*. Once possessed of it, reason will not fail to recognize its truth, nor conscience to realize its claims. The human mind in its sober thought, as well as in its earnest feeling, must reject the systems which leave it without a comprehensive world-view—without a spiritual solution of our existence and destiny. When once its *ethical interest is aroused*, it will feel the force of the idea, which affords, at least, some solid comfort amid the troubles of life and the terrors of death, and without which we are left in our earthly experience, with no loving hand to help and no blessed hope to cheer us in the infinite dissatisfactions of which life is so full. There is *no middle ground* between Christianity and Atheism. There can, on the last and most complete analysis of all thoughts about the universe of being, be recognized but *two fundamental ideas*, the one the Christian the other the heathen conception of God and the world; the one recog-

nizing the personal nature of God, and the personal immortality of man; the other declaring that, by the very constitution of their being, by the evil nature of existence itself, men are, and must be, without God and without hope in the world. And when it comes clearly to this issue, the sound intellect, under the impulse of conscience, will decide in favor of the Christian against every form of the merely naturalistic idea of the universe. It is only while the latter is still adorned with qualities, and attended by results which had their source in the former, that it can fascinate the feelings of some, and perplex the intellects of others. When Naturalism shall once have laid aside these Christian appendages and stood forth in its own naked character, the illusion will be dissipated and the spell broken. For the ethical facts lie beyond the sphere of any mere science of nature, and all attempts to explain them without the admission of the supernatural, are entirely unsatisfactory even to the earnest scientists themselves. Thus Herbert Spencer, in his late work on ethics, acknowledges that these facts are not the mere product of nature, or the mere outcome of human life and experience, but that they must be traced to an *ethical source above them*; that all right, law and justice, all good customs of society, must have a divine foundation. Indeed the mere sensationalism which denies the reality of all spiritual being, which makes the sensuous, the phenomenal, the only reality, which either denies the absolute or declares that it is unknowable; that there can be no knowledge of God or spirit; that men must arrest all thought and make it repose upon the things of sense—comes in conflict with the laws and requirements of the thinking mind; for all thought either begins with the conception of the absolute or it seeks it, either starts with eternal truth or is in pursuit of it, as that only upon which it can intelligently rest. And the acknowledgment of Spencer that the ethical facts rest upon the supernatural is a recognition, nay, a *cognition of God*. Mere physical science with its forces, is not the complete and satisfactory exposition of nature. It leaves, in its doctrine of persistent force, something that as much needs exposition as the phenomena which it so fully explains—an exposition, the interest in which, on account of the marks of intelligence re-

quiring a teleology, the earnest mind will not fail to cherish, until that force is referred to *infinite wisdom as its source*. To make this uniformity of nature the mere result of a struggle for existence, of a survival of the fittest, of a natural selection, is really no explanation—it is simply referring it to chance. And if a divine power or plan beyond it be acknowledged, it is the recognition of the supernatural as knowable, for it is the *cognition of the ethical, the wise, as the free source of the order of the universe*. And the persistent course of nature is not inconsistent with the idea of the divine transcendence to it, as well as immanence in it, with the idea of God's originating nature and continuing to act with it; in the one case acting unconditionally; in the other conditionally, that is, not destroying by one act what he has produced by another. The Christian idea includes both these kinds of action, both these modes of operation; both *creation and evolution*, in its doctrine of seed and growth, of organism and germination. Heathenism recognizes only evolution and denies creation; the Christian idea apprehends and connects both in the one plan of divine action, making the miracle consistent with the constitutional laws and normal existence of the creature, and regarding nature as receptive of, and completed by, the miracle.

And when the heathen idea, as in its most modern scientific form, comes at last to entertain a teleology; and to recognize rational ends in the mind, which is the source of the world, declaring it to be full of intelligence and design, of knowledge and wisdom, yea, even to be *omniscient*, though unconscious, it is only the more objectionable to the sober mind. Every man, who is in earnest about the truth, will feel that when men have once been led by the numerous and clear evidences of intelligence and design to the recognition of an intelligent author of the world, they will never after this admission be able to expound it by the *notion of an unconscious mind*; that when this acknowledgment is once made, it is utterly absurd to regard the author of the world as merely its unconscious soul; that the Christian idea of a creator, who is the free and independent, the *conscious* as well as the intelligent source of all, is the only true solution of the problem of existence; and that it is only

from the Christian standpoint that we get a comprehensive view of the moral world, a complete idea of the reason of its existence, and a satisfactory view of the end to which it is destined.

And so will the Christian idea eventually *upturn also all grounds of historical skepticism*. And, in the meantime, it will always sustain unshaken a historical basis, sufficient for all who are ready to yield to the force of the truth of the divine salvation; sufficient to arouse an impulse of conscience in sincere and honest souls, which will even in the midst of historical doubts, lead them to attend to the claims of the Gospel; sufficient to uphold them in the way of life; and strong enough to enable them with the firm composure of faith to await the day of the expulsion of all skeptical criticism respecting its history.

Historical skepticism has arisen mainly by the hindrances which naturalism has put into the mind *against the possibility of the miraculous contents* of Christianity and its Sacred Scriptures. It has not resulted from any important lack of historical evidence, but from the materialistic or pantheistic naturalism of modern times; and yet the Sacred Scriptures, with all this *a priori* presumption, springing from what is now seen to be a false world-view, against them, have passed an ordeal of criticism the most severe to which any books were ever subjected, and have come forth with a sufficient number of them unharmed to preserve the contents of Christianity; sufficient to be the instrument through which to produce spiritual faith, and to sustain the Christian idea, until it has upturned the foundation of the false presumption against them, and prepared the way for a fairness of criticism which will dispel all disturbing historical doubts from the thinking mind, as well as from the believing heart.

Thus will the power of Christianity be *irrepressible with sincere and earnest souls even amid historical doubts and philosophical skepticism*. Such men will postpone the solution of these difficulties to the ethical and practical question involved in the satisfying of their religious capacity and their religious wants—their *need of communion with God and of deliverance from the evils in human existence*. They have seen in the results of the

highest philosophy itself and even in the most advanced science that there can be no substitute for the saving power of Christianity, no good attainable for all men, for all faculties of mind, for all conditions of life; no good of any attainment or enjoyment in mere intellectual or corporeal pursuits—in science or art, in wealth or power, in honor or pleasure, in efforts for personal improvement, or in labors for the amelioration of the condition of others—which can save them from the *sadness of pessimistic views of life and being*. They have seen that no other religions propose any hope of personal salvation, that the deepest of them, while they agree with Christianity in teaching that we are depraved by nature, and can never by our own efforts change our character, yet they give no hope of any divine interposition; but believing that the evil is existence itself, propose *no escape from it, except in the annihilation of our individual life, the loss of our conscious being*. And they have seen too, in the light of conscience, that in a system of things so full of intelligence and design, this great end must be attainable; that as eyes imply a provision for light; lungs, for air; and stomachs, for food; so the religious susceptibility implies a provision for its supply; the religious want, a provision for its satisfaction; that there must be some true manifestation of the object of this great capacity, some real source of saving help in this deep want, and, that if this be not found in Christianity, it is to be *found nowhere*; and consequently that there is the highest probability that it is to be found ~~there~~. Recognizing this they will feel the obligation both of interest and duty to commit themselves to its provisions. The man who has realized this condition of his being will feel, in the midst of all doubts, that he should at least act as did the lepers of Samaria, who said: "Why sit we here until we die? If we say we will enter the city, then the famine is in the city, and we shall die there; and if we sit here we die also. Now, therefore, come and let us fall unto the hosts of the Syrians; if they save us alive we shall live; if they kill us we shall but die." He will feel in the midst of his intellectual difficulties, that there is one thing which it is possible and practicable to do, and that is, to turn away from the place of certain death unto the hosts of Christ; that as it is

irrational and sinful to sit still in unavailing skepticism, so it is rational and right to commit himself to Christianity, to go to the Church where Christ has promised to be, and through which Christianity exercises its power. He will say :

"I can but perish if I go,
I am resolved to try.
For if I stay away, I know,
I must forever die."

And in such dutiful conduct, in such ethical action, there will soon be a faith in which he will say :

This is the way I long have sought,
And mourned because I found it not ;"
"Till late I heard my Saviour say,
Come hither, soul ; I am the way !
Lo, glad I come, and thou, dear Lamb,
Shalt take me to thee as I am ;
Nothing but sin I thee can give,
Nothing but love do I receive."

And the power of Christianity will prompt him to add :

"I'll tell to all poor sinners round,
What a dear Savior I have found ;
I'll point to his redeeming blood,
And say, behold the way to God."

Thus does Christianity constantly make new conquests and acquire additional instruments for its diffusion ; and thus will its power go irrepressibly on, "from conquering to conquer," till,

"Jesus shall reign where'er the sun
Doth his successive journeys run ;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

ARTICLE VIII.

NOTICES OF NEW PUBLICATIONS.

LEE & SHEPARD, BOSTON. CHARLES T. DILLINGHAM, NEW YORK.
Young Americans in Japan, or the Adventures of the Jewett Family and their Friend, Oto Nambo, by Edward Greey. One hundred and seventy-one Illustrations. pp. 372. 1882.

It is quite doubtful whether any holiday book will attract any more attention than this one, so full of all that is interesting in "The Land of the Rising Sun." Oto Nambo, a graduate of the Imperial College of Japan, comes to the United States and becomes a member of the family of Professor Jewett, an instructor in one of our colleges. After living with them for five years, a trip to Japan is proposed, and the Jewetts and Oto set out.

With a native guide, whose English was as good as their own, they saw things and places as only such circumstances would allow. All the prominent customs, habits, dress, superstitions, amusements and religious ceremonies are accurately described. Just how rice is grown, gathered and eaten is also told. Very many of the various and interesting Japanese industries are described. An insight is given of one of their drug stores, and their methods of treating cases of sickness are also given. "How the Japanese Hunt Monkeys" is the title of a chapter calculated to interest the young. Very many places of interest and note are visited and described, as Nagasaki, Yokohama, Tokio, Kanasawa, and others. A pleasant feature of the work is that, unlike many others written upon foreign countries, it has but few foreign words, and those are accompanied by their English synonyms. The book will give its young readers a better knowledge of Japan than any book for their special use that we have ever seen, and they will find no difficulty in giving it their attention.

Not the least of its charms is its numerous and excellent illustrations. Almost every subject spoken of is so clearly illustrated as to make it very plain, and, too, there are many good pictures of places. The covers are beautifully illuminated in gilt and colors, and some of the Japanese figures on them, when interpreted, are found to read, "Lee & Shepard, Boston, 1881," while others make up the name of the author.

"*He Giveth His Beloved Sleep.*" By Elizabeth Barrett Browning. With designs by Miss L. B. Humphrey. Engraved by Andrew. 1882.

Mrs. Browning's beautiful poem, so full of comfort for the troubled and rest for the weary, is brought out by Lee & Shepard in a style uniform with "Nearer My God to Thee," "Rock of Ages," "Abide with Me," "Home, Sweet Home," "The Breaking Waves Dashed High," and "Oh, Why Should the Spirit of Mortal be Proud." It is profusely illustrated by

Miss L. B. Humphrey, and the illustrations possess such artistic merit and are so marked by a sympathy of expression that they might well belong to a more pretentious volume. The binding of the book is very beautiful and the paper rich, heavy and finely tinted.

Hannah Jane. By David Ross Locke (Petroleum V. Nasby). Illustrated. 1882.

This quaint poem, first published in *Harper's Magazine*, is now issued in book form. It is one of those productions, so full of human nature that it will touch sympathetic chords in many hearts. All over this land there are Hannah Janes such as this writer tells of—every village has them—and while in an undertone that cannot be misunderstood, he discourages the custom of marrying when the contracting parties have not in common those interests and aspirations which make life worth the living, yet, with all his power, he teaches the beauty of "faithfulness unto death," when once the vow has been taken. The lessons of the poems are such as will not be overlooked in a perusal of it, and, while it will entertain and bring out tears and smiles, it will also do good, and may fan into a glow the flame of love which has burned low on many firesides.

Drifting Around the World. A Boy's Adventures by Sea and Land. By Capt. C. W. Hall, author of "Adrift in the Ice-fields," etc. With numerous Illustrations. pp. 372. 1882.

It certainly is a compliment to the author of the above, that after all the books which have been written for the young on European and Asiatic travel, he still is able to excite their interest. The hero of the book, Rob Randall, ships on a Cape Ann schooner which is bound for Greenland. All boys will be interested in his shipwreck, which occurred on the coast of Labrador. Afterwards he reaches Iceland, then passes through Scotland, England, France, Holland, Russia, and Asia. Afterwards he crosses Siberia, sails for Alaska, from thence to San Francisco, and from there reaches home overland. In this long journey his experiences are among the most novel and interesting, and in each country are affected, of course, by the prevailing manners and customs of the inhabitants. A pleasing characteristic of the book is that the different legends, songs, historical incidents and places which we invariably think of first, when certain countries are mentioned, are inquired into and visited by the hero. "Is it true," he said, "that Bruce aided the English against Sir William Wallace?" "Do you really think there was any foundation for the story of 'Tam O'Shanter'?" says one of the characters. Everywhere that Rob goes he sees all of interest that is to be seen—sees just what the boys who have read the histories of those foreign lands would wish him to see, and it is not surprising that "Harley" remarks to him, "There aren't many of our English boys that notice things as you do. Are all American boys like you?" He sees the scene of "The Wreck of the Hesperus," watches the process of lobster canning, goes sleighing on the coast of Labrador, sees eider-ducks

and brent geese, watches a bear hunt in Greenland, shoots ptarmigans in Iceland, sees sharks caught, visits the Palace of Holyrood, the cottage of Jenny Deans, the field of Bannockburn, Abbottsford, Westminster Abbey, and shares in the festivities of an English Christmastide. The book is teeming with interest and information. Added to all these merits are two hundred illustrations and beautiful covers. Certainly every boy who reads it will count it among his best friends.

Our Little Ones. Illustrated Stories and Poems for little people. William T. Adams (Oliver Optic) Editor. With 350 original illustrations. pp. 384. 1882.

This is a volume of *Our Little Ones*, the well-known magazine for little people at home and at school, published monthly by the Russel Publishing Company, Boston, Mass. It contains the complete year, Nov. 1880-Oct. 1881, bound in most exquisite covers, corresponding in attractiveness and beauty with the subject matter, typography and illustrations, all of which are admirably adapted to the capacity, taste, and mental and moral improvement of childhood. Without and within it is faultless and what it fails to supply in reading and pictures it will be hard to find elsewhere.

Handbook of English Synonyms, with an appendix showing the correct uses of Prepositions. Also a collection of Foreign Phrases, by L. J. Campbell. pp. 160. 1881.

An admirable little *Vade mecum*, just what many students and writers continually want. It contains a collection and a grouping together of forty thousand words, enabling one to have the right word in the right place and at the right moment. There is great convenience and economy of time in the use of such a handbook which may readily be carried in the pocket, and which in respect to synonyms is as satisfactory as an unabridged dictionary while it may be handled so much more easily, whether one is writing at a table or thinking and preparing on his feet.

JAMES R. OSGOOD & CO., BOSTON.

The Glad Year Round. For Boys and Girls. A. G. Plympton. 1882.

This is one of the most beautiful books that has ever been offered for the children's library. Not only are the covers illuminated but every page in the book has the rarest of illuminated pictures. There are children in the rain, on the sand, jumping rope, swinging, and in the cradle; children sewing, sweeping, talking through the telephone, raking hay, fishing, "Waitin' for de Circus," and doing many other things equally interesting to our little folks. There are pictures of tulips, of pansies, of marigolds, of clover-tops, apple-blossoms, of peacock feathers, and other bright gems scattered here and there through the book with such apparent carelessness that one might think they had been blown there. In a like generous manner are distributed pictures of owls, cats, grasshoppers, frogs and bumble-

bees. It will be a stupid child, indeed, who will not open wide its eyes as it turns the pages of this little art-treasure. How the children will laugh over the quaint costumes as they appear on the broad, creamy pages of the book that should indeed make glad the year round. As to its art, the *New York World* says: "The volume is worthy to compete with the work of such English designers as Walter Crane and Kate Greenaway." The rhymes of the book are by no means without merit, nor are they, as is so frequently the case, only nonsense.

Aunt Serena. By Blanche Willis Howard, Author of "One Summer. pp. 358. 1881.

The thousands of readers who some years ago were delighted with Miss Howard's "One Summer," will be happy to hear that she has written another book. There was so much of freshness, of piquancy, in her first book that we feared perhaps her next effort would be tame, but we were mistaken. "Aunt Serena" is full of such descriptions of the different kinds of people we meet in society that we find ourselves saying, "How like she is to a person of my own acquaintance." Miss Howard understands character and knows well how to portray it. Every lesson of the book is such as most persons need. She would have us know that only that which can "stain the white soul within" detracts from a person; she would teach the superiority of living above the gossip of any society and of acting in defiance of it. Her "Aunt Serena," "Rose" and "Gertrude" are pure, lofty characters, such as only a pure and healthy mind could conceive and are well worthy of imitation. The book is a fit companion for "One Summer" and has the same tendency to make the prosaic side of life grow brighter and to elevate all who may read it. Miss Howard has been in Germany during her silence, and her readers will be delighted now that she has returned to America and resumed her literary labors.

J. B. LIPPINCOTT & CO., PHILADELPHIA.

A Complete Pronouncing Gazetteer or Geographical Dictionary of the World. New Edition. Thoroughly revised, rewritten and greatly enlarged. By a number of able Collaborators. Imperial Octavo. pp. 2478. Bound in Library Sheep \$10.00; Half Turkey \$12.00; Half Russia \$12.00.

This magnificent Quarto of nearly 2500 pages has all the merits of a new edition, being not only revised and enlarged, but entirely reconstructed so as to include the vast number of places which have either entirely sprung up since the issue of former editions or have of late, by their growing importance, become entitled to a more extended notice, and to renew the descriptions of those older localities whose enterprise and progress have outrun the accounts hitherto given of them. The first edition appeared twenty-five years ago, and was then considered a marvelous production, in advance of anything of the kind previously published. Since then several new editions have from time to time been issued, each supe-

rior to its predecessor, and now we have in this latest edition all the information brought down to the latest possible date, keeping pace with the immense strides that have for several decades been made in geographical knowledge, both by means of extensive explorations in the Old World and by the settlement and development of the New.

The work is a colossal Geographical Compendium, containing notices of over *One hundred and twenty-five thousand places* with recent authentic and full information respecting all the countries, islands, rivers, mountains, cities, towns, &c., of the globe. It is a mystery how all this immense aggregate of information concerning every spot of the earth that has at any time been seen or heard from, was ever brought together by the editors. It is not at all surprising that they should have spent five years of diligent labor on the preparation of the volume. To have accomplished it even in that period must have required a large corps of them and skilled workmen, too, at that, for their prodigious task required intelligence, judgment and discrimination as well as untiring assiduity and research. Apart from the foreign works of a similar character, books of travel and official documents, which they have been obliged to consult, they have had recourse to what is probably the most extensive system of private correspondence ever carried on in the execution of such a work, "tens of thousands of communications relating to the matter having passed between the editors and their correspondents, both at home and abroad." The outlay upon this edition has amounted to over \$50,000.

The result approximates perfection as nearly as any product of human art is capable of doing. Its exhaustive completeness is attested by hundreds of our foremost journalists and other literary men whose occupation requires the constant use of such a work, and whose judgment may be relied on. It gives not only the name and location of every known spot upon the earth but a comprehensive history of all cities and countries, including their area, boundary, climate, geology, resources, products, commerce, government, religion, education, &c., so that while it contains all the geographical knowledge that is attainable it is much more than a Geographical Dictionary—and we are really surprised at the modesty of its title.

There are two points of peculiar interest to all who aim at accuracy in the use of geographical terms, that of orthography and that of pronunciation. For the former the best recognized authority is given, or in cases where authorities differ, all the various spellings with which we are likely to meet are presented. In respect to the latter the rule adopted is to pronounce names as nearly as possible according to the pronunciation given by the educated people of their localities, except in the case of well-known names like Paris, Venice, Munich, &c.

The accuracy of the work is as admirable as its thoroughness. Its statements and descriptions may be implicitly relied on. They have been thoroughly tested and are found to accord with the facts.

The issue of this grand Gazetteer, so thorough, so accurate, and withal so exceedingly compact, has placed the intelligent public under new and profound obligations to the enterprise and judgment of the publishers. They have brought out a ponderous volume which in quality, comprehensiveness, and practical value takes rank with the best results of our great lexicographers and which adds another triumph to the publishing business of this country.

It meets a want universally recognized and often bitterly experienced—a want that no other book of reference pretends to supply. It gives an immediate, concise and satisfactory answer to innumerable questions which spring up suddenly in every man's course of reading and to which no other work in even a large library offers any answer. Who has not been provoked and exasperated beyond Christian bounds in reading History, Travel, Fiction, Periodical Literature, or even the morning paper, to meet with the names of places which he had no possible means of locating? We confess that after wasting precious time in vainly examining all the Encyclopædias and Lexicons accessible, we have often felt so disappointed and chagrined that it would have been a sweet revenge to throw them all into the fire. At last we have just what we have long been craving, and for which, considering the infinite satisfaction it gives and the actual want it supplies, we deem no price too high. We do not know of a more useful book to all classes—to professors, scientists, journalists, politicians, travelers, merchants, general readers, students, and even the younger children at school. No library is complete without it, no office, no counting-room, no school-room, no intelligent home ought to be without it. It is as indispensable as an Unabridged Dictionary. To a large number it is even more valuable. They would part with Webster sooner than with this Gazetteer. They do not care so much about exact shades of meaning in the use of words, and they are aware too that that is a matter largely of taste, but they do want exactness and certainty respecting the localities that claim their attention.

We know of no peer to this work. It stands alone as an authority and is likely to continue so for many years. It covers more ground than any other publications of its kind and by general consent it covers it better. For Americans it is unquestionably the best geographical reference book extant, and it would be well if European journalists and authors could each be supplied with a copy so that they might escape their astounding blunders on American Geography.

This notice of the Gazetteer may appear extravagant. We are quite confident that it gives no exaggeration of the merits of the work, whose practical value can hardly be overestimated. It gives one, as near as possible, the whole world in one book. If we are enthusiastic over it, it is because it so entirely meets a want which we have so often and so seriously felt, and because it does as effective service to our children in their elementary studies as it renders to us in the higher spheres of learning.

Words, Facts and Phrases. A Dictionary of Curious, Quaint and Out-of-the-way Matters. By Eliezer Edwards. pp. 631.

The character of this work is very faithfully expressed in its second title. It is "a Dictionary of curious, quaint and out-of-the-way matters, giving interesting and satisfactory explanations of thousands of terms and phrases" as common as the familiar things of a household, but the origin of which is generally unknown. The history of such expressions is often most instructive and at times exceedingly curious and amusing.

We give several examples: *Ballast* in Provincial Danish is *bag-loes*, the back-load. A ship returning home without a cargo, carries a quantity of stones or other material. For many years vessels from New Castle, on their return from London, would take in a quantity of gravel, earth, &c., which they discharged on the banks of the Tyne. Upon the construction of railroads in the neighborhood, the material thus accumulated was used for embankments and for covering other portions of the lines. Hence its modern use in connection with the completion of a railway track. *Stalwart*, which has recently come into our political vocabulary as a very expressive term, has quite a curious origin, not altogether foreign to its present significance. It comes from the Anglo-Saxon *stealan*, to steal, and its original form was *stalworth*, that which is worth stealing. *Up the spout*, which has ordinarily the sound of slang, is an allusion to the custom of pawnbrokers of sending pledges up a spout or lift from the shop to the warehouse at the top of the premises. And who could ever conjecture that the exclamation mark ! originates from the two letters, I and O, placed one above the other, $\frac{I}{O}$, *io* meaning joy in Latin, and that the interrogation mark ? was originally compounded of Q and O, $\frac{Q}{O}$ —the first and last letters of *questio*, the Latin for question ? What a diverse as well as diverting history attaches to the four words *pane*, *panic*, *pannier*, *pansy*, so very much like each other in form and sound, yet each deriving its original significance and present use from an entirely different source.

There are altogether nearly four thousand articles, some of which furnish the history of things, others are devoted to the elucidation of terms and phrases. The author, who is an Englishman, has consulted a large number of the standard authorities, many of which are not easily accessible to the general reader. He has evidently bestowed a large amount of labor upon the contents of the volume, and it is clear that he has exercised careful judgment in consulting sources and aimed so far as is possible at accuracy. When evidences have not appeared strong enough to warrant a positive decision, the author is satisfied with a qualifying "perhaps," or "probably," informing the reader that the given explanation is not conclusive.

The work is a valuable addition to this species of literature. Apart from the answers which it gives to many interesting questions that continually puzzle and perplex literary people, it is really useful to all who strive after exactness and intelligence in their use of similes, tropes and meta-

phors. It is a companion to "The Reader's Hand-book" issued several years ago by the same firm—a house which in its publication of valuable works of reference is ahead of all others.

Descartes. By J. P. Mahaffy, M. A., Knight of the Order of the Saviour; Fellow of Trinity College, and Professor of Ancient History in the University of Dublin, author of "The Critical Philosophy for English Readers, &c." pp. 211. 1881.

Butler. By the Rev. W. Lucas Collins, M. A., Honorary Canon of Peterborough. pp. 177. 1881.

Berkeley. By A. Campbell Fraser, LL. D., Professor of Logic and Metaphysics in the University of Edinburgh. pp. 234. 1881.

Fichte. By Robert Adamson, M. A., Professor of Logic in Owens College, Victoria University, Manchester. pp. 222. 1881.

These four volumes belong to the series of Blackwood's "Philosophical Classics for English Readers," the publication of which has been commenced under the editorship of William Knight, LL. D., Professor of Moral Philosophy in the University of St. Andrews. The plan is similar to that pursued in the 'Greek and Roman Classics for English readers.' It is prompted by the growing interest in Philosophy arising out of the diffusion of learning and the progress of science. The aim of this series is announced to be, "to tell the general reader—who cannot possibly peruse the entire works of the Philosophers—who the founders of the chief systems were, and how they dealt with the great questions of the Universe; to give an outline of their lives and characters; to show how the systems were connected with the individualities of the writers, how they received the problems of Philosophy from their predecessors, with what additions they handed it to their successors, and what they thus contributed to the increasing purpose of the world's thought and its organic development; as well as to illustrate the questions that engrossed them in the light of contemporary discussion."

In carrying out this design the series is to include, besides the Philosophers named above, Spinoza, Bacon, Hobbes, Hume, Locke, Leibnitz, Stewart, Kant, Hegel, Cousin, Comte, Hamilton, and Vico. It will thus unfold the history of modern philosophy, in form suited for popular reading.

These initial volumes are an excellent beginning in this worthy enterprise. They are fine illustrations of what books of this class should be. Prof. Mahaffy gives us a well-ordered and clear sketch of the life of the famous Descartes whose 'Method' and 'Meditations' formed the epoch introducing modern philosophy. Cartesian philosophy, as Prof. Mahaffy, contrary to general representation, interprets it, was not an 'empirical system, based on the observation of facts, but a deductive system, drawn from a few general and indubitable principles—a system directly opposed

to the Baconian. The closing chapters give a good analysis of his teaching in general, and of his special discussions on the Divine Existence, Physics, Mechanical Structure of Man, the Automatism of Brutes, and his Ethical Theory.

Of the author of the great "Analogy," Mr. Collins presents as good a sketch as the limited biographical materials allow—discusses Butler's ethical teachings in the light of the theories before advanced on the subject; and after a brief statement of the religious controversies of his times, analyzes the argument of the Analogy, and closes with a notice of recent criticisms of it and a glance at its style. Every student of the "Analogy" should have a copy of this little volume.

Prof. Fraser is at home in treating of the life and philosophy of the brilliant Berkeley. The volume endeavors to present his philosophic thought in organic unity, unfolding it in connection with his personal history and comparing it with the results of later philosophical endeavors, including those of chief scientific interest at the present day.

Fichte stands midway between Kant and Hegel, and his contributions to philosophy serve mainly to effect the transition from the earlier to the later system. His fame rests more upon his patriotic and practical efforts than upon his metaphysical labors. In his "Addresses to the German Nation," he drew, with the thoroughness of a philosopher and the zeal of a patriot, the ideal form of political constitution which has had no small influence in bringing about the actual unity of the German empire. This little volume by Prof. Adamson will make him better known to English readers.

It gives us pleasure to recommend this series of Philosophical Classics as admirably suited to give an intelligent and trustworthy conception of the progress of modern philosophy, and create an interest in the great questions with which it deals.

JAMES R. OSGOOD & CO., BOSTON.

Events and Epochs in Religious History. By James Freeman Clarke, Author of "Ten Great Religions," "Truths and Errors of Orthodoxy," "Self-Culture," "Thomas Didymus," etc. pp. 402. 1881.

Here we have the substance of twelve lectures, delivered by Mr. Clarke in the Lowell Institute, Boston, in January, 1880. Some idea of the scope of the work can be formed from the subjects. After giving two lectures on the Catacombs, he takes up, in order, The Buddhist Monks of Central Asia; Christian Monks and Monastic Life; Augustine, Anselm, Bernard, and their times; Jeanne D'Arc; Savonarola and the Renaissance; Luther and Loyola; The Mystics in all Religions; George Fox and the Quakers; The Huguenots; John Wesley and His Times.

These lectures well sustain the author's already enviable reputation as a writer. Whilst viewing religious matters generally from a standpoint which we ordinarily cannot approve, yet we find him here exhibiting such a spirit of fairness in presenting and discussing the matters of history under review, that we give him our most cordial approbation. In addition

to his evidently sincere effort to present his subjects impartially, we commend him for his keen appreciation of the salient features of the several epochs, his discriminating analysis of character, his glowing approval of every effort in behalf of religious freedom, and his spirited style of presenting what he has to say. His vigor of thought and his clearness and animation of expression are noteworthy.

The historical value of these lectures is great. They are careful summaries of the epochs considered, and give the reader a clear and satisfactory view of each one. Much of the material here presented is inaccessible, in its complete form, except in the large libraries of great centres of learning. Mr. Clarke has collected it, and put it in a compass brief enough for his purpose and yet full enough for the general reader.

As a Lutheran we were specially interested in the lecture on "Luther and the Reformation—Loyola and the Jesuits." We confess to not a little pleasure in reading the glowing tributes to Luther's character and the appreciative estimate of his work. From a number of passages that we would like to quote, we, from lack of space, select but one. Talk of Lutherans glorifying Luther! Could any one say more than this:

"The character of Luther had a mountainous grandeur. When near Mont Blanc you perceive the ragged precipices and shapeless ravines which deform it; but as you recede from it into the distance it appears to tower higher and higher above its neighboring summits, its features are softened by the intervening atmosphere and melted into strange tints and beautiful shadows, and it stands the object of reverence and wonder,—one of the most sublime objects in nature, and most beautiful creations of God. So stands Luther, growing more and more the mark of reverence through succeeding centuries,—the real author of modern liberty of thought and action, the giant founder of modern civilization, pure religion, and a more widespread virtue than those which earlier ages were capable of producing."

Ralph Waldo Emerson: His Life, Writings, and Philosophy. By Geo. Willis Cooke. pp. 390. 1881.

Mr. Emerson occupies a prominent place among New England thinkers and writers. It is but just that he should, especially among that class popularly styled "advanced," "progressive," "anti-conservative," "free-thinking." Here, in Mr. Cooke's book, we have an account of his life, writings and philosophy. It does not profess to be a full biography, and yet the reader will find that the course pursued will give him a most satisfactory view of the inner life of this remarkable man, and also a succinct but clear idea of his methods and views. Therefore, if any one wishes to obtain a fair conception of the man himself, his style of writing, and his philosophy, he may take Mr. Cooke's presentation as sufficient.

We do not feel called upon, in noticing this book, to criticise Mr. Emerson's views. That belongs more properly to his special works. If we were to consider them, however, we would find much to which we would take

exception. In the matter of style, in which he may be said to have given rise to a new school or, rather, in which he has many admirers and imitators (as may be said, also, of his friend, Carlyle), we find little to attract us; and we discover, in reading the book, that many others approve of it as little as we do. Some things he does undoubtedly put in a very striking and impressive manner, but, taken all in all, the Emersonian style lacks clearness, the chief element in a good writer.

We find in Mr. Emerson's methods, as revealed to us here, the secret of the disconnected character of his discussions. He aimed more at the forcible expression of thoughts on any subject than at a systematic and connected treatment. Hence he would collect all such thoughts from his common-place book and, without any special effort at logical arrangement, make a lecture or magazine article of them. Under these circumstances, it is surprising that the papers from his pen produced such marked impressions and exerted such great influence. There was power in him, but the secret of it must be sought elsewhere than in logical discussion. What he was, what were his views, what he did, and how he did it, are carefully presented by Mr. Cooke, one of his admiring disciples and friends. A fine steel engraving of Mr. Emerson is given as the frontispiece.

HARPER & BROS., NEW YORK.

For sale by J. B. Lippincott & Co., Phila.

Franklin Square Song Collection. Songs and Hymns for Schools and Homes, Nursery and Fireside. Selected by J. P. McCaskey. pp. 160. 1881.

Here is something that we can recommend absolutely to every one who has any music in his soul, something that everybody appreciates, something that is worth having. Think of two hundred familiar and favorite songs, both modern and of the olden time, devotional hymns, ballads, national airs, Christmas carols, songs for the little ones, &c., &c., with the words and music given together and complete on each page, and all for the trifle of forty cents. It is in the line of the enlightened Christian benevolence of the age that such a treasure is put within the reach of all classes. The collection is just what is wanted by every family that has a piano or organ, and where a home is without any instrument these choice songs are just the thing for the sweet voices around the fireside.

A Text-Book of Church History. By Dr. John C. L. Gieseler. Translated and edited by Henry B. Smith, Professor in the Union Theological Seminary, New York, Vol. V., A. D. 1517-1854. From the Reformation to the present times. Completed by Mary A. Robinson. pp. 670. 1880.

No class of Authors has placed mankind under heavier obligations than the great Church Historians and to none of them is the debt larger on the part of students than to the renowned Göttingen Professor, Dr. J. C. L. Gieseler. To him we owe the grandest and the most thorough compendium of Church History ever written. Pursuing a different object and

adopting a different plan from Neander's great work it cannot be said that in sterling merit and real value it falls even below that. Both authors are masters, giants in their respective spheres, and the work of each may properly be said to complement that of the other.

The chief excellencies of Gieseler's History are its clever divisions of the periods, its marvelous learning, stupendous labor, inimitable compactness of narrative, extraordinary impartiality, sober critical acumen, and pre-eminently, the copiousness and completeness of its citations from original sources, which in extent constitute the principal part of the work, embracing on all important and difficult questions, extensive passages from the primary historic documents of all ages and enabling the reader by the exercise of his own judgment on the original material, to decide controverted points in all periods of the Church's life.

The appearance of the fifth volume of the American editor has been awaited with long and eager expectation. Dr. H. B. Smith, the editor of the whole work, had finished one hundred and twenty pages when he was called away by death in February, 1877. Miss Mary A. Robinson, daughter of the lamented Biblical Scholar, Dr. Edward Robinson, has translated the remainder of the present and concluding volume with the exception of some two hundred pages covering the part from 1618 to 1814, which was assigned by Dr. Smith himself to Prof. L. F. Stearns of Albion, Mich. Dr. P. Schaff whose judgment on this point none will dispute, vouches "for the care and faithfulness with which the difficult task has been accomplished." Volume IV. of the American translation closes Part Second of the First Division of the Fourth Period which extends from the Reformation to the present times. Volume V. opens accordingly with Part Third of the First Division of the Fourth Period which gives the History of the Roman Catholic Church from the Reformation to the Peace of Westphalia, A. D. 1517-1648. This with two brief sections on the History of the Theological Sciences and the History of the Oriental Churches, concludes the principal part of the great History—that portion of it which was edited by Gieseler himself, according to his own plan of presenting a documentary history in extracts from the original sources.

The remainder of the work, comprising the second and third parts of the fifth volume, embraces Gieseler's lectures on Modern Church History from 1648 to 1854, published after his death (which occurred in the latter year) by Dr. Redepenning, in two German volumes. Although the brief foot-notes in these lectures give of course the important references, yet the documentary citations which render the general work so invaluable are here wanting. In other respects they are characterized by the same excellencies which distinguish the earlier volumes, and it is a matter of high and hearty gratulation that the whole of this magnificent work is now in the possession of the American and English public. Only one thing remains to be desired in this connection—a good translation of the author's admirable *Dogmengeschichte*. Who will perform that most desirable service and add Volume VI. to these rich and precious octavos?

Farm Festivals. By Will Carleton. Illustrated. 1881.

This is one of a trio of poems by Will Carleton. Ever since "Betsey and I are Out" was given to the public, its author has had a place in the hearts of his readers, and they will be glad to welcome these songs of country home-life. The charm about them is, that they are full of nature, so full of what we can exactly and entirely understand and appreciate, and, while they do not possess rare literary merit, they have the power to arrest and hold our attention and to draw out our sympathies. Among many others, "The First Settler's Story" is one that will win many admirers. We feel in reading it how well its writer must enter into the deepest feelings of our nature. "The Death Bridge of the Tay" is one of the Festivals of Anecdote and is written, in part, in a style superior to many of his poems. The address in it to the Tempest is particularly good, and we find in reading it, that the man who wrote it has genuine ability. The book is gotten up in good style, with choice paper and binding, and many good illustrations.

Paul the Missionary. By Rev. William M. Taylor, D. D., Minister of the Broadway Tabernacle, New York City, Author of "Daniel the Beloved," "Peter the Apostle," "David, King of Israel," "Elijah the Prophet," and "Moses, the Law-giver." pp. 570. 1882.

The life of St. Paul has always been, and ever will be, an attractive and fruitful study. More than any other apostle he has won the admiration of every student of history, Christian or otherwise; and, the more he is studied, the more does he stand out as a conspicuous example of fidelity to conscientious conviction and of noble self-sacrifice in the line of duty.

This work consists of lectures delivered by Dr. Taylor to his congregation in New York. Whilst necessarily covering some ground already occupied by Conybeare and Howson, Lewin, and Farrar, the author has made it a special aim to point "the practical lessons of modern life which are suggested by the personal experiences and missionary labors of the Great Apostle"—a department heretofore too much neglected. This aim he has faithfully carried out. It must not be inferred, however, that the historical and geographical features have been carelessly treated. The reader is enabled, by the maps given of the missionary tours and by the clear and full statements of the author, to follow the apostle in all his journeys, while the practical lessons are scattered here and there throughout each discourse, and the doctrines, elucidated and receiving confirmation, are emphasized as part of each conclusion.

The lessons drawn are not fanciful nor sensational, but eminently what they are professed to be—practical. They bear on the events of everyday life, and are set forth in the well-known clear and pointed style of the author. The reading of it will especially quicken the missionary impulse and prove suggestive and helpful in every line of Christian work.

Thomas Carlyle. By Moncure D. Conway. Illustrated. pp. 255. 1881.

This life of Carlyle has been written by one of his most ardent admirers. Mr. Conway claims that he gives nothing but a true picture of his friend, with whom he spent many a delightful hour at Chelsea, and from whom he received the impressions which he professes to put on paper without any coloring, that might be prompted by his own heart. Hence, he says, we may regard the book as written by Mr. Carlyle himself, and the impressions made may be looked upon as coming direct from the subject rather than received second-hand through the writer. But however sincere Mr. Conway's purpose may have been, the reader will not advance far before perceiving the effort of one friend to bring out the merits of another in bold relief, and to cover up, as far as possible, the blemishes which are so apparent to others. Bearing this in mind and making due allowance for the same, those interested in Mr. Carlyle will get a pretty fair view of the better side of his life and general disposition, by reading this book.

N. B.—The *Land of the Midnight Sun*, by Paul B. Du Chaillu, author of *Explorations in Equatorial Africa*, a most attractive and interesting account of summer and winter journeyings through Sweden, Norway, Lapland and Northern Finland, in two fine volumes, came too late to receive such a notice, in this number of the *QUARTERLY*, as it deserves. We will reserve it for our next.

S. C. GRIGGS & CO., CHICAGO.

Isms Old and New : Winter Sunday Evening Sermon-series for 1880-81, Delivered in the First Baptist Church, Chicago. By the Pastor, George C. Lorimer, Member of Victoria Institute, the Philosophical Society of Great Britain. pp. 367. 1881.

The following are the sixteen Isms discussed in these Sunday evening sermons: Agnosticism, Atheism, Pantheism, Materialism, Naturalism, Pessimism, Buddhism, Unitarianism, Spiritualism, Skepticism, Liberalism, Formalism, Denominationalism, Mammonism, Pauperism, and Altruism. In discussing these, Dr. Lorimer shows himself thoroughly familiar with the wide range of the literature bearing on them, and is evidently fully abreast of the times on the living subjects that occupy men's minds. His views, in general, will meet with the approval of orthodox thinkers. They are progressive without evincing that love for the new which accepts a thing merely because it is new, and conservative without evincing that sentimentalism for the past which is akin to superstition. His style is clear and attractive, somewhat swelling it is true, but not too much so for a popular audience or the general reader. The various subjects are treated in a systematic and logical manner, such as will convince as well as please. We are free to say, that, whilst not agreeing with the author on all points, we have found real pleasure in reading these sermons and regard them as well adapted for much good in the cause of truth. The publishers have done their work in their usual excellent style.

HENRY HOLT & CO., NEW YORK.

English History for Young Folks. B. C. 55—A. D. 1880. By S. R. Gardiner, Honorary Student of Christ Church, and Professor of Modern History at King's College, London. Edition Revised for American Students. pp. 457. 1881.

This is an excellent book of its kind. The difficulty of compressing the history of England, since the landing of Julius Caesar, into so small a compass will be readily recognized, and yet Prof. Gardiner has succeeded remarkably well. It is a mere outline, of course, and the facts are stated very succinctly, and yet they are given so clearly, that the boy or girl who reads it, or uses it as a text-book, will find it a satisfactory epitome of English history. We commend, too, the evident fairness and impartiality of the author in giving the events of the different epochs, notwithstanding the many changes and conflicting interests. It is well arranged as a text-book, and is gotten up by the publishers in an attractive style.

PRESBYTERIAN BOARD OF PUBLICATION, PHILADELPHIA.

The Ride through Palestine. By Rev. John W. Dulles, D. D. Illustrated by one hundred and eighty-four Maps and Engravings. pp. 524. 1881.

Seven Presbyterian clergymen recently took a ride on horseback through Palestine, visiting the chief places of interest, and one of them, Dr. Dulles, tells the story, in this book, of what they saw and heard. He relates their experiences as they went from place to place; graphically describes the prominent points in Bible history; gives a clear portrayal of the incidents and people to be observed there to-day; and shows how faithfully many things now correspond with what they were when the different portions of the Bible were written, thus attesting the truthfulness of the divine word. It is a book for the family and Sunday-school. It will add interest to the narratives of the Bible and render them more intelligible. Take, for instance, the incidents connected with Joppa, as told on pages 23-26; of the Mount of Olives and Bethany, pages 94-113; or of Bethel, 233-237. Its maps and engravings, many of them from photographs, are excellent and add much to the value of the work. The style of the writer is fresh and picturesque, and the reader is almost made to feel that he is one of this small cavalcade riding for six or seven weeks up and down Canaan.

PORTER AND COATES, PHILADELPHIA.

The Cotter's Saturday Night. A Poem by Robert Burns. With Illustrations drawn by F. A. Chapman. Engraved by I. Filmer.

Robert Burns wrote nothing more charming than his "Cotter's Saturday Night"—the sweet idyl of Scotia's humble Christian home-life. It has here received a worthy adornment by the hand of art. Its beauties are made more beautiful, and its touching sentiments still more impressive, when it is read under the quickening suggestion of these illuminating illustrations. This is the first time this poem has been thus illustrated in

a separate volume, and it becomes not simply a holiday book, but one of intrinsic worth and attraction, to be sought at any time. It is published in square quarto, in finest style.

The Bells. By Edgar Allan Poe. Illustrated by Darley, McCutcheon, Fredericks, Perkins, King, Riordan, and Northam.

This is gotten out in the same form as the "Cotter's Saturday Night," and is a gem both within and without. The illustrations are elegant and expressive, the paper is heavy and pure, the binding beautiful, all in the best taste of the book-maker's art.

CHARLES SCRIBNER'S SONS, NEW YORK.

For sale by J. B. Lippincott & Co., Philadelphia.

The International Revision Commentary on the New Testament. Based upon the Revised Version of 1881. By English and American Scholars and Members of the Revision Committee. Edited by Philip Schaff, D. D., LL. D., Professor of Sacred Literature in the Union Theological Seminary of New York. President of the American Committee on Revision. Vol. II. The Gospel according to Mark. pp. 243. 1881.

We welcome this beginning of commentaries on the revised version of the New Testament. It follows the revision very promptly—so promptly indeed as, possibly, to suggest that it may be a hasty and superficial work. Such a suggestion, however, would do it injustice. It comes as the result of thorough and mature study and labor. The plan of the commentary was conceived some thirty years ago, and the work upon it has occupied much of the time and strength of the contributors during the last twelve years. It was matured with the revision in the Jerusalem Chamber of the Bible House. The work is, indeed, an abridged edition of Dr. Schaff's "Illustrated Popular Commentary" of which two volumes have appeared. By the omission of the illustrations, the general introduction, the emendations of the old version, and the parallel passages, the price of the book has been reduced. Already in the preparation of the large work most of the changes made by the Committee of revision in the revised version were adopted as the basis of the comments; and so the modifications required in this work by the new version have been few and slight. The readings and renderings proposed by the American Committee are given at the foot of the page, with the exception of those which refer to classes of passages.

The claim of this commentary to be "international" is based on the fact that it is the work of both British and American scholars and revisers. The majority of contributors were officially connected with one of the two Companies for the Revision of the New Testament.

The volumes of the earlier large work have been favorably noticed in the REVIEW. We need only add that the high value of that work is thoroughly maintained in this. The comments are clear, direct, brief and sug-

gestive, giving evidence of ripe scholarship at every point, and affording to readers of the New Testament an excellent aid to a correct understanding of the divine word. Sunday School teachers will find it admirably suited to their needs, and the exceedingly low price brings it within the reach of all.

The Orthodox Theology of To-Day. By Newman Smyth, Author of "The Religious Feelings," and "Old Faiths in New Light," pp. 189. 1881.

Mr. Smyth has been for sometime attracting considerable attention as a fresh and vigorous writer, with independent and progressive tendencies. We are glad to have him appear, as he here presents himself, as a defender of the orthodox theology of the Church. These discourses were originally prepared, and are now published, in answer to objections often raised as difficulties in the way of popular acceptance of the doctrines of the churches. It will probably seem to many, however, that Mr. Smyth, while, undoubtedly holding fast the main substance of orthodox theology, does a good deal of attacking as well as defending that theology, and while training guns on the enemy, does a good deal of firing on his own men.

In the preface, the author defines "orthodoxy" very happily as "the continuous historical development of the doctrine of Jesus and His apostles." He makes a distinction, however, between orthodoxy and what he calls "orthodoxism"—"an orthodoxy which has ceased to grow." This, he says, "offers a crust of dogma kept over from another century; it fails to receive the daily bread for which we are taught this day to pray." We are to take this, in the connection in which he puts it, as an indication of his feeling that the standards of his church should be revised, and indeed have already virtually undergone revision in the theological progress of our times. He carefully states, therefore, that the orthodox theology he represents is "not the orthodoxy of yesterday, but of to-day."

In his first chapter Mr. Smyth discusses the relation of the Creeds in the life and progress of the Church, maintaining the necessity and usefulness of these confessional statements, but asserting the duty of the Church to keep its confessions under process of continual revision, in order to express the Church's growing and fuller apprehension of God's truth. He believes that revelation itself having been progressive and gradual during the ages in which it was given, the Church's apprehension is forever a growing one, and that creeds should always measure the fuller current of God's truth held within their definitions. Few theologians would take exception to this general principle properly applied; but Mr. Smyth pushes it to an extreme in which the great doctrines of the Gospel seem to be treated as always unsettled, and to be determined, not by the positive statements of the original scriptures, but subject largely to the *thinking* of each age or the *sentiments* of the times. The "ground-work" of Mr. Smyth's theology, and on which he would have theology revised and constructed, is exceedingly subjective.

In the second chapter he defends orthodoxy from the charge of misunderstanding and misrepresenting God, and shows how theology possesses and uses all the best means and methods of gaining a knowledge of His character. He explains how it has reached and sets forth the reconciliation of justice and love in the conception it now holds of Him in the scheme of salvation. As to the "hard doctrines" of predestination, election, &c., about which men are still perplexed, he is willing to leave them under the light of the divine love which falls from the cross of Christ. Well put is his word to those who stumble at these "hard doctrines" and yet are so satisfied with the materialistic evolutionism of the day: "The worst doctrine of election to-day is taught by our natural science. The scientific doctrine of natural selection is the doctrine of election robbed of all hope, and without a single touch of human pity in it."

The third chapter unfolds the author's idea of the relation between forgiveness and suffering in the atoning work of Christ. In defending orthodoxy at this point, he abandons the sacrificial theory of the atonement, and resolves Christ's passion into a "realization of the love of God in immediate organic relation to man's life of sin in the world." He bases it all on the nature of Love: "God is love." Love consists of three things: Benevolence or self-impartment, Sympathy, and Righteousness or Love's self-respect, faithfulness to itself. "Love can forgive, but it must suffer in forgiving and by its own pain and grief for the wrong done, show its recoil from sin and condemnation of it." "The Father's sorrow expressed in the Christ, the divine feeling of shame for sin manifested in Christ's measureless grief for it, in a word, divine love vicariously suffering for sin, is its sufficient and God-like atonement."

Imperfect theories of future life form the subject of examination in the fourth chapter. These are, *first*, the various forms of the theory of conditional immortality—that the wicked fall into non-existence at death; that after the probation of an intermediate state the incorrigible shall be destroyed; that the wickedness of the wicked will bring on a *gradual* extinction of being. These are all found to be beset with great difficulties. *Secondly*, the theory of a final restoration. This, too, is beset with difficulties, difficulties which the author puts strongly. Thrown back, therefore, on the orthodox doctrine, Mr. Smyth recommends humility and patience till the mystery of "eternal sin" shall be illuminated with more light than has yet been shed on it. As he follows up the subject in the next chapter, in an attempt to present "the negative and positive elements in the conception of the future life," his statements leave unsolved the great point of difficulty, eternal punishment. He believes that our older Protestant theology was hasty in formulating its positive statements out of the obscurities of revelation on the subject. He rests, however, in the unquestionable fact that the Scripture have furnished enough information for present duty, and everywhere make men's welfare in the future life depend on righteousness, through Christ, in this. The last chapter presents the

subject of social immortality. The truth involved in this is a very great one, but the author has failed to grasp its strongest points.

Despite the negative attitude of the author toward various phases of doctrine as formulated in the Church's creeds, there runs throughout the volume a vein of very suggestive and quickening thought, of strong and urgent vindication of Christianity, and of eloquent persuasion to faith and holy living. It seems to us, however, that Mr. Smyth does not possess the qualifications that fit for the task of revising creeds, which he thinks ought to be done. His conceptions of the positive aspect of doctrine seem to be indistinct and hazy, though embracing sometimes, as in the doctrine of the atonement, some elements too much overlooked in common views and statements of the subject. He shows an excessive tendency to allow control to subjective sentiments and human reason. True progress in development of doctrine will always be found to move between the lines of fossilized conservatism and the hasty excesses of incautious radicalism.

THOMAS WHITAKER, NEW YORK.

For sale by J. B. Lippincott & Co., Phila.

The Church Seasons. Historically and Poetically Illustrated. By Alexander H. Grant, M. A., author of "Half Hours with our Sacred Poets." Second Edition revised. With 8 engravings after celebrated Painters. pp. 387. 1881.

We confess to no very strong liking for multiplied "saints' days," or a rigid and inflexible pericope of lessons and devotions. But in its general features the "Church Year" has many advantages and excellencies. It embraces all the main facts in the history of Christ and the chief doctrines of redemption, and becomes a safeguard against the one-sidedness and idiosyncrasies of individualism as often seen in non-liturgical churches. On account of the orderly connection in which the scheme of the gospel is unfolded in the Church Year, a moderate regard to it, especially as to the leading festivals commemorative of the great facts of Christ's life and death, is found to be good and wholesome.

The work before us explains and illustrates the origin and meaning of the whole cycle of these seasons and saints' days. It is a work of much interest and will be found very instructive. It brings together an immense amount of curious information otherwise inaccessible to most readers. Many of the gems of poetry which piety has connected with these seasons in both ancient and recent times add to the attractiveness of the volume. We know of no better volume to put into the hands of any one who wishes a satisfactory account of these things. It is an excellent manual of the history and literature of the subject.

HOUGHTON, MIFFLIN & CO., BOSTON.

For sale by J. B. Lippincott & Co., Phila.

The Philosophy of Carlyle. By Edwin D. Mead. pp. 140. 1881.

The literature of this year has given no stinted attention to the strange,

strong man of Chelsea. We sometimes think we want no more of him. But we are glad it included this very readable and stimulating little volume. Mr. Mead writes as an ardent admirer of Carlyle, entering most sympathetically into his thinking—blinded, too, to some degree by the same strong admiration.

To sound the philosophy of Carlyle is no easy task. Our author begins by enlarging the meaning and scope of the term philosopher, so as to bring his subject into the class, and cover his plan of treatment. "Philosopher I call whosoever, doing his own thinking, speaks wisely upon first principles." This is just. And then he traces the thinking and writing of Carlyle on the great leading subjects in which the 'first principles' of human life and society are supposed to be found. Thus—touching first on his dyspepsia and pessimistic delineations of our age—he discusses his religious, political, metaphysical and ethical views, as they are exhibited in his various writings. As to Carlyle's religion, he does not so much say what it was, as insist on the point that his religious views underwent no reaction. Politically, despite his severities upon democracy, he was a violent radical, and his writings will work in the interest of free institutions. He followed no distinct philosophical school. Ethically, he placed *right* above every authority on earth—utterly bitter against "gross steam-engine Utilitarianism." Altogether the discussion is good and interesting—slightly marred here and there, however, by Carlyleisms of phrase and manner. We could wish, too, that the author had omitted some of the utterances of his rationalistic liberalism.

Washington Irving. By Charles Dudley Warner. pp. 304. 1881.

A series of "American Men of Letters," to be edited by Mr. Warner, is commenced in the publication of this small volume. It is a worthy enterprise, under an editorship that assures success. The series fittingly begins with Washington Irving, as standing at the head of our earlier eminent writers. The account of Irving could have been undertaken by no better hand than Mr. Warner himself, who has admirably woven into the biographical sketch a fair view of his literary work and a discriminating criticism of his writings. The book is worthy of the very favorable judgment it is receiving from the press.

Index to Neander's General History of the Christian Religion and Church. pp. 239. 1881.

Students of Church history have been placed under great obligation by the publication of this volume. The revised indexes published in the work itself when the present translation was issued, were carefully prepared and reasonably full. Still they have been found insufficient for the purposes of reference. Hence this single index now for the whole work. It includes not only the general contents of the volumes, but also an analytical list of the citations from Christian and Pagan authors found in the notes, as well as citations from Scripture scattered throughout the History.

It is now easy to find not only every subject treated of any where, and wherever touched upon, every name mentioned, but also all the passages quoted from different writers. As some of these quotations are from volumes or manuscripts not to be found in this country, this help in finding such quotations will be of great value in introducing readers to the great writers on theology. The volume indeed is a masterpiece of indexical work, and bears plain evidence of the great and patient labor required in its preparation. It is issued in uniform style with the volume of the History itself. We are glad to add that its references to volume and page fit not only the edition of 1872, but also that of 1851.

Garfield's Words: Suggestive Passages from the Public and Private Writings of James Abram Garfield. Compiled by William Ralston Balch. pp. 184. 1881.

Those who have read, to any extent, the speeches and addresses of our late President, have been struck with their richness of both thought and expression. They abound, as the speeches of few public men do, with strong and beautiful passages, gems of thought and of rhetoric. His mind was original, highly cultivated and philosophical. This small volume of short passages and sayings, gathered from his addresses and letters, has been well prepared and will prove welcome to his numberless friends. A brief, but excellent sketch of Garfield's life is prefixed, and a full index is added. It is a charming little volume.

The Essence of Christianity. By Ludwig Feuerbach. Translated from the second German Edition by Marian Evans, translator of "Strauss's Life of Jesus." Second Edition. pp. 339. 1881.

It is now twenty-seven years since this work was translated and given to the English public. The present edition is an exact reprint of the first edition, and constitutes a volume in the series of "The English and Foreign Philosophical Library."

Feuerbach's philosophy was essentially materialistic. In many of his views he coincided with Auguste Comte, of about the same period. In his mode of attack on Christianity, he belonged to a period of thinking that has now only an historical interest. In this work his object, as he himself states it, was to exhibit "a faithful, correct translation of the Christian religion out of the Oriental language of imagery into plain speech * * * and thus give a solution of the enigma of the Christian religion." In his mode of reasoning he rejected all *a priori* ideas and relied wholly on generalizing the facts of human life. He believed that religion is always but a product of human thinking, a projection of the facts of human self-consciousness into objective relation, making God but the unreal fancy of the imagination. The only God religion worships is the generalized idea of the most excellent being, which man gets in and of himself—a perfect anthropomorphism. Theology is nothing but anthropology. "Religion," says he, "fundamentally believes in nothing else than the truth and divin-

ity of human nature. * There is no distinction between the *predicates* of the divine and human nature, and, consequently, no distinction between the divine and human *nature*." What Christianity thinks it sees as God is but the illusion whose only reality is within the human race. The divine existence has only a subjective reality and value. "Religion," he concludes "is the dream of the human mind." "I have sketched, with a few sharp touches, the historical solution of Christianity, and have shown that Christianity has in fact long vanished, not only from the reason, but from the life of mankind, that it is nothing but a *fixed idea*, in flagrant contradiction with our Fire and Life assurance companies, our railroads and steam-carriages, our picture and sculpture galleries, our military and industrial schools, our theatres and scientific museums."

Voltaire once said: "With my pen I will write Christianity out of the world." This seems to have been the aim and expectation of Feuerbach also. But Voltaire has gone and Feuerbach has left the world. But Christianity remains.

History of Materialism and Criticism of its Present Importance. By Frederick Albert Lange, late Professor of Philosophy in the University of Zürich and Marburg. Authorized Translation, by Ernest Chester Thomas, late Scholar of Trinity College, Oxford. In three volumes. Vol. III. pp. 376. 1881.

The first volume of this work was published in 1877 as part of "The English and Foreign Philosophical Library." The second appeared last year. The volume before us completes the work. The author was a son of Dr. J. P. Lange, the well-known Biblical commentator. He died in 1875. The translation of the work was prompted in England by the favor expressed toward it by Professors Huxley and Tyndall.

It forms altogether the most comprehensive and complete history of Materialism in our language. The first volume covers Materialism in antiquity, the period of transition, and the seventeenth century. The second volume embraces a discussion of its progress in the eighteenth century, in modern philosophy and the natural sciences. This concluding volume continues the subject of the natural sciences, and gives the materialistic views of man and the soul, of morality and religion. The history of any movement is properly and most successfully written by its friends—they alone being able to enter appreciatingly into the principles and facts which mark it. In this respect, as well as in the full apparatus and equipment of scholarly training, Mr. Lange was well fitted for the task accomplished in these volumes. He writes in the fullest and warmest sympathy with his subject. Though with constant manifestations of independence in thought and criticism, he yet thoroughly accepts the materialistic explanation of both man and nature.

To those who wish to trace the course of this system of thought and to study its present methods and tendencies, the work will prove invaluable.

From the days of Epicurus and Lucretius till now, Materialism has had its earnest supporters, animated by different motives, but bent on resolving the phenomena of the world, in some way, into the "potencies of matter." The recent efforts of this tendency, especially in connection with the progress and hypotheses of modern science have become exceedingly pretentious and dogmatic, and are awakening much attention among men who are interested in the course of speculative opinion. The present volume of this work therefore is the one that naturally attracts the chief interest.

It is not likely that any well-read or competent scholar will be convinced of the truth of Materialism, or be attracted toward its views by the discussions of Prof. Lange. To the intelligent and qualified reader the difficulties of the system grow and multiply enormously by the very discussions which are meant to relieve them. This is peculiarly so in its attempted explanation of all the higher range of mental phenomena, morality and religion. The method that would restrict us to objective observation in the study of the phenomena of the soul, and disallows the authority of consciousness to testify in the facts of consciousness, is too absurdly unscientific to find any wide acceptance. As the only method possible, however, in the study of instinct or brute intelligence, it is recommended to Materialism by its ready service in leveling away the distinction between man and the lower animals. Even with the absurdly loose methods of Materialism, our author is constantly compelled to admit the existence of difficulties arresting the full explanation of psychical phenomena by material forces alone, and he is found continually adopting the easy but shallow trick of carrying it through by supposing some yet unknown causes and forces. He confesses that the time has gone by "when a thought could be regarded as the secretion of a special portion of the brain, or as the vibration of a particular fiber," but endeavors to establish "the mechanism of thought" on other equally material basis and processes. "Thoughts" are to be "conceived of as different forms of activity of the same manifoldly co-operating organs." "There is then nothing to prevent us from attributing consciousness as a property to the body."

The outcome of the system is put in no disguised or hesitating way. It is a sweeping denial of moral and spiritual verities, except in "figurative sense." We are told of "the old myth of the soul," and "the obsolete doctrine of the freedom of the will." Religion has nothing as its objects but illusions, subjective ideas and impressions. The Christian doctrines have been outgrown, and must be thrown overboard, or simply tolerated for the comfort of such as have not attained freedom from superstitious stories. "The great mass of professors of religions may indeed be still in a state of mind like that in which children listen to fairy tales." It is all, it is claimed, destined to go. "It is a narrow strip of land surrounded by the waves, upon which the reformed theology tries to maintain itself against the waves of advancing Materialism." Even ethical principles have no other authority or reality than as the idealized products of the subjective

organic forces or of the mystical chemistry of molecular interactions. Prof. Lange's "ethical idealism" is but a shadow of a shade. This dreary waste, however, in which are lost all the higher truths which have been, for ages, freedom, purity, and elevation to men and nations, is accepted by him as the dawn and pledge of a new and blessed era for the earth. The "Gospel of dirt" is to prove the power for bringing the golden age of the harmony of the good, the true and the beautiful.

The Children's Book. A collection of the best and most famous Stories and Poems in the English Language. Chosen by Horace E. Scudder. With a colored frontispiece by Rosina Emmett and many illustrations. Large Quarto. pp. 450. 1881.

By great odds the most delightful juvenile book of the season. Bring together all the good and famous children's literature, in prose or verse, that has ever been provided in the English tongue, and then from this large and diversified library let a most judicious selection be made containing the most capital and charming portions, the finest and choicest stories, poems and tales, the quintessence of the whole juvenile library, and our readers may form some estimate of the quality of this collection by Mr. Horace Scudder. Children will revel in its pages and that not to their injury. The selections are not only admirably suited to the mental capacity of the young, but well adapted to leave upon their minds most happy and wholesome impressions. The winnowing has been done by a well-known master, the author of the Bodley Books, who is at once familiar both with the wide range of this species of literature, and with the real wants and best interests of childhood. He has evidently meant not only to gratify the taste but to educate it as well, not only to amuse the fancy, but to strengthen the conscience and promote lofty principle. First in the order of the contents we have a Book of Fables, next a Book of Wonders, followed by some sweet, simple Songs for the Little Ones, then the Book of Popular Tales, where "Cinderella," "Jack the Giant-Killer," and the like turn up. Next stories in verse, including "the Children in the Wood," "John Gilpin," "The Spider and the Fly," "A visit from St. Nicholas," &c. Next Eighteen Stories of Hans Christian Andersen and Nine Tales from the Arabian Nights' Entertainments follow, then Book of Ballads giving Robin Hood, John Barleycorn, &c.; the Book of Familiar Stories, "Eyes and no Eyes, or the Art of seeing." "The Discontented Pendulum," &c. Even Lilliput and Baron Munchausen are made to do duty in this grand collection. A Book of Poetry follows, having "Lewellyn and his Dog," "Paul Revere's Ride," "The beggar Maid," and others of that quality; the four ancient Stories from the Classics, "The Horse of Wood," "The Cyclops," "King Croesus" and "The Story of the Argonauts" concluding the volume. The illustrations are numerous and exquisite and all the mechanical execution is of the first quality. It will

doubtless become and for a long time continue the standard book for the young folks. Blessed are the children, to have such delicious things provided for them. Blessed are the parents, who but for their children would seldom regale themselves with such feasts, though as enjoyable to them as they are to the least of these.

James T. Fields. Biographical Notes and Personal Sketches with Unpublished Fragments and Tributes from Men and Women of Letters. pp. 275. 1881.

Mr. Fields was an author, editor, publisher and lecturer, and he showed an eminent capacity in each and every one of these spheres. There have been few men with such an extensive and intimate acquaintance with literary men, and few who could be so agreeable and entertaining among persons of liberal culture. He is here presented in the various charming phases of his character and attainments, and the reader will find a real pleasure in the hours he spends with these pages.

WARREN F. DRAPER, ANDOVER, MASS.

The Hereafter of Sin: What it will be; with answers to certain questions and objections. By Rev. John W. Haley, M. A., Author of "Alleged Discrepancies of the Bible." pp. viii., 152. 1881.

The dogmatic structure of theological truth, it is generally believed, is completed with the exception of the last division, Eschatology. A general consensus on all its doctrines has not been attained even within the circle of orthodoxy. The eternity of future punishment in particular presents difficulties which have caused the recoil of some who otherwise are firm believers, from the acceptance of that doctrine as generally set forth in the Church's theology. It is for this class especially that this little volume has been given to the public. The author acknowledges that there are many "who recognize the doctrine of endless misery as taught in the Bible, yet who find it difficult or impossible to reconcile that doctrine with their own ideas and feelings," and his aim is in these pages to present the doctrine "in such a manner as to commend itself to the reason and conscience of candid and thoughtful persons." This is the only class of persons with whom it is worth while to reason on any question, and many of these, we believe, must admit that the author's attempt has been to a great degree successful. He makes a terrible analysis of the real character of sin—the very truth which cavilers against eternal punishment generally overlook, and shows not only the reasonableness but the inevitable necessity of persistence in this, being followed by awful and interminable results.

The qualitative sense of *αἰώνιος* is effectually disposed of in the appendix, and its exclusively quantitative sense as a pure duration word having "no other idea than the simple one of ever-enduring," is enforced with such accredited authorities as Prof. Goodwin, Dr. Woolsey, and the

legicographers Cremer, Grimm, Liddel and Scott. There is an earnestness about the work which shows that the author has not written so much from the ambition of confuting opponents as from profound convictions of the truth and from an intense desire to have the truth prevail. His style adds great force to the thought. Everything is stated with the lucidness, terseness and cogency of brevity. Thus while the scholar will welcome it as a clear and exhaustive summary of the arguments that fortify this frightful doctrine, so repugnant to the ideas of our age, it is at the same time admirably adapted to the general reader, and all will likely find it invigorating to their faith in Holy Scripture.

ROBT. CARTER & BROS., NEW YORK.

For sale by S. W. Harman, Tract House, Fayette St., Baltimore.

The Incarnate Saviour: A life of Jesus Christ. By the Rev. W. R. Nicoll, M. A., Kelso, Scotland. pp. 360. 1882.

A truly fresh and spirited volume on an ever fresh and infinite theme! It is not of an apologetic or critical character and is all the more welcome on this account. We need not always be tremblingly engaged in defending or rebuilding the walls of "the palace beautiful." There is still time left us for musing together around its warm hearthstone, for the peaceable enjoyment of the heavenly bread that abounds on its table, and for the quiet repose that is offered upon its divine pillows.

The work is not even theological or learned in the general acceptance of those terms, yet in such expressions as "the human mother of the eternal Son" the author unconsciously betrays his familiarity with the great controversies respecting the person of Christ, and he nowhere falls into blunders that indicate ignorance of the profound problems of the Incarnation and of the great authors that have attempted their solution.

In extent and completeness this volume is not to be compared with the grand works of Liddon, Farrar, Geike and others, yet in the masterly grasp of the special points taken up, our author does not fall below his predecessors—and he will be read by many with more profit and spiritual refreshment than they. His aim is to present, in a popular form, the chief events in the life of our Lord and to show their bearing on the saving doctrines of the Incarnation and the atonement. With the treatment of his theme the author earnestly addresses himself to the salvation of his readers. The essence of the Christian revelation, he maintains, lies in the personal history of Jesus Christ, but the life of Christ does not become a Gospel until it is applied, and such an application is just what is here attempted. It is a book for the family and for the Sunday School, while to ministers it will prove a great help, both in their own meditations upon the incarnate Saviour and in the preparations they make to hold up Christ to the view of others. To all devout readers it will prove a great help to Christian knowledge and a stimulant to Christian living.

History of the Reformation of the Sixteenth Century. By J. H. Merle D'Aubigné, D. D. Vols. I. to V. 1882.

This is verily a "marvel of cheapness." We are amazed to see a publication like this, the most popular work of the greatest revolution of modern times, the five volumes complete in one. 890 pages, 8vo. double column, put upon the market for the insignificant sum of \$1.00. What have we come to in the sphere of publishing? What an age this is for a poor man to live in!

There is an interest, a fascination, a picturesque, graphic distinctness about D'Aubigné's histories, that makes them with all classes choice and delightful reading and they have done more than all other writings together to spread over America and England a popular knowledge of the great Reformation. Scholars will indeed not refer to them for facts or impartial historical narration. It is the judgment of a most able and candid critic, the Rev. Dr. Schaff, whose ecclesiastical position would naturally make him indulgent toward D'Aubigné, that "he not seldom impairs the simplicity and truthfulness of his narrative; gives many facts and persons an undue importance, as though on each one of them hung the whole future of humanity; and thus too much confounds the task of the earnest historian with that of the novelist, * * and hence his work, with all its brilliant style and other excellencies, can never entirely satisfy one who is concerned simply for the pure, naked truth." Yet bating the strong Protestant and Calvinistic bias of the author and the enthusiasm and imagination characteristic of the French intellect, we rejoice that so valuable a work has been republished at rates that must still greatly increase its already unprecedented circulation.

Hosannahs of the Children and other Short Sermons for young worshipers, or a chime of bells from the little sanctuary. By J. R. Macduff, D. D. pp. 354. 1882.

To announce that the Carters have reprinted another volume of Dr. Macduff's, and along with this to give its title, is usually sufficient information to all readers who are familiar with the best religious literature of the day. In the present case, however, this popular author has provided a book for the little people and we have only to say concerning it that we find him as happy and as effective in speaking to the hearts of children as he is strong, affecting and comforting when he addresses those of advanced years. His theme is always CHRIST, and in his ability to point men and children to Him as the Lamb of God that takes away our sin, he is rarely surpassed. The volume contains fifty-two sermons—one for each Lord's Day of the year—all of them brief, simple, and, both in style and thought, well adapted to the capacity and wants of the little ones. They were not originally written for the printer but were actually preached, some at a special monthly children's service, some as the children's sermon at the close of the regular sermon to the congregation. We

do not know of a book in this line that has more substantial and sterling merits, and it would be a blessed thing for the growing youth if a copy of it could be placed in every household.

AMERICAN TRACT SOCIETY, NEW YORK.

Lectures on the New Testament. Delivered before the New York Sunday School Association, by Rev. Drs. Weston, Bevan, Lloyd, Storrs, Hall, Taylor, Vincent, Elder, Fowler, Tiffany, and Johnson. pp. 355.

This is a volume in every way worthy of commendation. It is in harmony with the substantial and trustworthy character which is recognized as a prevaillingly marked feature in the publications of the Tract Society. The lectures are meant to exhibit to intelligent readers the facts, as known by scholarship, concerning the authorship, authority, plan, contents, and leading characteristics of the various books of the New Testament. Dr. Weston discusses the Gospel of Matthew, Dr. Bevan that of Mark, Dr. Lloyd that of Luke, Dr. Storrs that of John. Dr. Hall discusses the Acts, Dr. Taylor, Galatians, Dr. Vincent, Philippians; Dr. Elder, Colossians and Philemon; Dr. Tiffany, the Pastoral Epistles to Timothy and Titus, Dr. Fowler, the Hebrews, and Dr. Johnson, the Epistles of Peter. The lecturers, though belonging to different denominations present the common gospel; and the book will be especially profitable to Sunday School teachers and inquiring, intelligent laymen.

Every-Day Life in India. Illustrated from Original Photographs. By Rev. A. D. Rowe, M. A., author of "Talks About India," and "Talks About Mission Work in India." pp. 402.

Those of us who have had the pleasure of listening to the addresses of Mr. Rowe, our earnest missionary to India, during his recent presence among our churches, have been impressed with the clear and life-like pictures he gives of the conditions of things in that land. He has looked on life there not only in close view, but with that discriminating insight which marks the true delineator. His style, too, is exceptionally easy and natural. His book is marked by all the features that have made his addresses so attractive. As its title imports, it presents life in India just as it is found in common every-day phases, from the highest to the lowest classes, and in every kind of business. It deserves a large circulation, and nowhere more than among our own Lutheran people.

The following books have been received, notices of which have been unexpectedly crowded out. They will appear in next number:

Ecce Spiritus. A statement of the Spiritual Principle of Jesus as the Law of Life. George H. Ellis, Boston.

Whedon's Commentary. Vol. VI. Job, Proverbs, Ecclesiastes and Solomon's Song. Phillips & Hunt, New York.

Thoughts on the Holy Gospels: How they came to be in manner and form as they are. By Francis W. Upham, LL. D. pp. 378. Same.

Problems of Religious Progress by Dr. Dorchester. Same.

Young Workers in the Church by Rev. T. B. Neely. Same.

Life of Governor Coles of Illinois by E. B. Washburne. Jansen, McClurg & Co., Chicago.

Commentary on the Gospel of Mark. By Revere F. Weidener, M. A., B. D. Brobst, Diehl & Co., Allentown.

Young Folks Heroes of History. Raleigh. His exploits and voyages. By G. M. Towle. Illustrated. pp. 273. Lee & Shepard, Boston.

Ready and Willing, by the Author of "Floyd Lindsley," etc. American Tract Society, New York.

The Letter of Credit, by the Author of "The Wide, Wide World." Robt. Carter & Bros., New York.

A Study of the Pentateuch for Popular Reading, an undesigned but effective reply to Prof. Robertson Smith's work, by Dr. Stebbins. G. H. Ellis, Boston.

PAMPHLETS, &C.

The Lutheran Almanac and Year Book for 1882. Lutheran Publication Society, 42 N. 9th St., Phila. Every Lutheran family needs this for its valuable Church statistics.

The Augsburg Sunday School Lesson Book. January to June, 1882. Same. An excellent help to Sunday School work.

The Church Almanac, for 1882. Lutheran Book Store, 117 N. 6th St., Phila.

It is with sincere appreciation of its sterling worth that we here take occasion to commend *The Youth's Companion*, published by Perry Mason & Co., Boston, 41 Temple Place. It is a juvenile periodical that is unsurpassed and we had almost said unsurpassable. As we read its editorials, its serials, its tales of travel and adventure, its historical sketches, its boundless variety of topics embracing such as have a practical and useful interest as well as those designed more for entertainment and amusement, as we look upon its bright and truly artistic illustrations and scan its long list of contributors including the first talent of America and England, we cannot see how it could be excelled by any other publication of its kind. No wonder it has attained the enormous and unrivaled circulation of 210,000 copies.

The amount of matter furnished in a year by its fifty-two issues is about equal to that of the four dollar monthlies and its quality is not inferior to theirs, yet the cost of the *Companion* is not half as much. The value of such a paper in the family cannot be overestimated. Our children will read and ought to read, but it becomes the solemn duty of parents to see to it that they read the purest and healthiest literature obtainable. A wiser selection than the *Youth's Companion* cannot be made.

A Word from God to a Nation in Mourning. A Sermon by Joseph A. Seiss, D. D., on day of the interment of James A. Garfield, Sept. 26th, 1881.